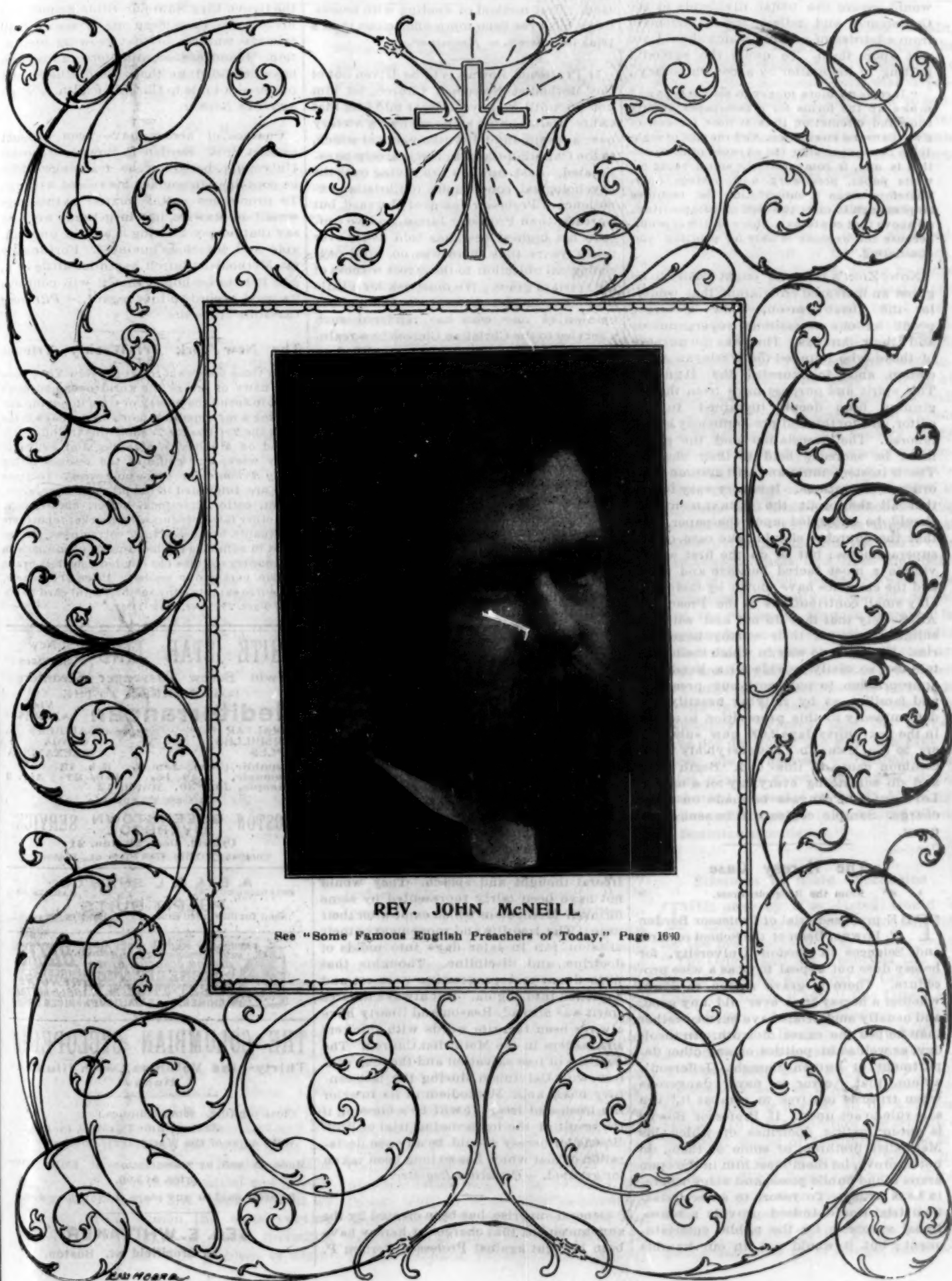


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Zion's Herald

WEDNESDAY, DECEMBER 23, 1903



REV. JOHN McNEILL

See "Some Famous English Preachers of Today," Page 1640

In the Next Thirty Days

WHY may not from one thousand to two thousand new subscribers be secured for ZION'S HERALD in the next thirty days? If our ministers and readers generally would interest themselves earnestly in such an effort, it could easily be done. Is there a single charge among the thousand in our patronizing Conferences in which one or two could not be secured, and in many from three to six? Two thousand more subscribers for the next year would assure the usual dividends to the Conferences and relieve the management from a burden of anxiety which should not rest upon them. To quote the splendid putting of the matter by a contemporary:

"It costs no more money to set the type and make up the forms for a newspaper of fifty thousand circulation than it does for one of five thousand circulation. And the cost of making a newspaper after the expense of composition is met, is comparatively small, being for white paper, press-work and postage only. Therefore when a subscription list becomes large enough to meet the cost of composition, all above that contains a share of direct profit, because the expense is only for printing and circulating."

Now, ZION'S HERALD ought easily to be given an increased circulation that would, for the above reason, show a larger profit for our necessitous superannuates and their families. This was the purpose of those who founded the Wesleyan Association and inaugurated the HERALD. This spirit and purpose have from the beginning been deeply ingrained in the editor, and for this end pre-eminently he has labored. The Association and the paper must be sacredly held to their charter. The ministers must and will assume their original obligations. It is very easy to say that all the profit the HERALD makes should be expended upon the paper, and that the churches should take care of the superannuates; but to do the first would violate a most sacred heritage and trust, and the churches have shown by their pitifully small contributions to the Preachers' Aid Society that they do not and will not suitably care for their worthy beneficiaries. There is no way in which the ministers can so easily provide for a handsome appropriation to our worn-out preachers and families as by rallying heartily and determinedly to this proposition to obtain in the next thirty days 2,000 new subscribers to the HERALD. Let everybody make common cause to this end. Begin now, and do something every day for a month. Let a personal canvass be made on every charge. Sample copies will be sent on request.

The Heresy Case

From the Religious Press.

THE proposed trial of Professor Borden P. Bowne, Dean of the School of Arts and Sciences in Boston University, for heresy does not appeal to us as a wise procedure. There is grave reason to doubt whether a heresy trial ever did any good, and usually such trials have harmed rather than helped the cause of truth. In theology, as well as in politics or any other department of human thought, Jefferson's axiom, that "error is never dangerous when truth is left free to combat it," is a safe rule to act upon. If Professor Bowne is promulgating doctrines of which his Methodist brethren, or some of them, do not approve, let them meet him in the open arena of the public press, and show where in he is wrong. To resort to an ecclesiastical trial would indeed provide a sensational spectacle for the public entertainment; but it would not, in our humble

judgment, prove a profitable undertaking either for the Methodist Episcopal Church or for the community at large. The truth will stand, whatever Professor Bowne's attitude toward it may be. It is not a fragile vase that can be shattered with a blow of the fist, but adamant rock which will break the hand that smites it. No, we recommend our Methodist brethren to leave heresy trials to the medievalists, and to combat error, not with the terrors of ecclesiastical pains and penalties, but with the sword of the Spirit, the pure Word of God. That method of dealing with heresy has ever been more efficacious than a trial for heresy. — *Examiner*.

If Professor Bowne is to be driven out of the Methodist Episcopal Church, let him not go until we have at least told him that to his brain almost alone we owe a victory over agnostic infidelity, the value of which, to the Christian Church, can scarcely be estimated. Just now we are raving over the psychological concessions to Christian experience of Professor James of Harvard, but a greater than Professor James, and we concede his highest best, has told us for over thirty years that there was no valid psychological objection to the direct witness of the spirit of grace. We must ask for a little time to consider before we change our opinion of one who has rendered such a service to the Christian Church in a realm of thought where so few are qualified to achieve lasting results. We want orthodoxy, but not a constricted, pinched, impoverished, bloodless orthodoxy for the sake of orthodoxy. While it is true that but one perpendicular can be drawn to any point in a line, yet there may be as many perpendiculars to the line as there are points in the line. — *California Christian Advocate*.

The daily press announces the initiation of heresy proceedings before the jurisdictional conference of the Methodist Episcopal Church against Professor Borden P. Bowne, the famous metaphysician who holds the chair of philosophy in the University of Boston. The specifications file objection to his doctrine of the Deity; to his views concerning the inspiration and authority of the Holy Scriptures, and to his interpretation of the Atonement. The prosecution of Professor Bowne on this charge is rather unique, since heretofore such cases have arisen only in connection with theological faculties, while Dr. Bowne teaches in an academic faculty. — *Interior*.

There has always been liberty in the Methodist Church for those who knew their rights and dared to maintain them. John and Charles Wesley were men of liberal thought and speech. They would not have been fairly represented by some forms of Methodism which came after their time. The free life and movement of their mission ran in later days into molds of doctrine and discipline. Thoughts that were fluent and progressive were set and hardened into dogma. But always the free spirit was abroad. Reason and liberty have always been favorite words with thinkers and leaders in the Methodist Church. The doctrine of free salvation and the long contest with Calvinism during the last century have kept Methodism in its interior life fresh and free. It will be a blessing if the result of the forthcoming trial of Prof. Bowne for heresy should be an open declaration of that which has so long been taken for granted. — *Christian Register*.

General surprise has been created by the announcement that charges of heresy have been brought against Professor Borden P.

Bowne, of Boston University, by a young Methodist minister settled near Boston. Prof. Bowne is one of the strongest and most brilliant philosophical thinkers and writers in this country. His works, "Principles of Ethics," "Theory of Thought," "Metaphysics," and especially his "Theism," are remarkable for their clear and impregnable defence of fundamental truth and are written in a style that for transparency and epigrammatic terseness is a constant delight to the reader. For several years Prof. Bowne has lectured at the Grove City Summer Bible School, and his lectures have been one of the most attractive features of that growing institution. Hundreds of ministers and laymen have testified to their helpfulness and power as a tonic to Christian faith. — *Presbyterian Banner*.

Charges of heresy have been brought against Prof. Borden P. Bowne, of Boston University, based on the teachings said to be contained in some of his recent writings. To pronounce on this matter at this stage would be unwise, but in general we may say that heresy-hunting is a most unprofitable and injurious business. Fortunately the Methodist Church has done little of it, and it is to be hoped that it will continue its good record in this regard. — *Pittsburg Christian Advocate*.

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Senate Passes Cuban Bill

THE United States Senate passed, Dec. 16, by a vote of 57 to 18 — seven Democrats voting with the majority and one Republican with the minority — the joint resolution approving the reciprocity treaty ratified by the Senate last March and subsequently by the Congress of Cuba, thus virtually fulfilling the pledges made by President McKinley to the people of Cuba and vindicating President Roosevelt's faithful adherence to the policy of his predecessor. The last hours of the Senate preceding the final vote were occupied in a spirited debate over the constitutionality of the procedure under which the treaty came into existence. The bill thus passed provides for the carrying into execution, subsequently to a proclamation by the President that he has satisfied himself that Cuba has made the necessary arrangements for carrying out its part of the agreement, of the treaty which authorizes a reduction of 20 per cent. from the rates of duty under the Dingley law on sugar and all Cuban articles imported into the United States, and calls for a varying reduction of from 20 to 40 per cent. from the established Cuban duty on articles imported into Cuba from the United States. The President signed the bill last Thursday, and issued a proclamation declaring the treaty effective ten days from that date.

Model Industrial Settlement

THE Vickers' Sons & Maxim Company have built for their employees, on an island off Furness, in Lancashire, a model town, named Vickerstown, which contains some very admirable features. The island comprises some 12,000 acres, with ample room for promenades and playgrounds. About 1,000 houses are occupied in the town, as compared with 600 in Port Sunlight and 400 in Bourneville, the two other great industrial settlements in England. The houses are built in substantial and artistic fashion at very low rent, to suit all classes of workmen, the rents varying from \$1.25 to \$2.25 a week, including rates and taxes. The problem of drain-

age has received special attention, the septic tank system having been adopted, and the tanks being built under the ground level and covered over to form two public gardens. The houses are built in the quaint old Cheshire style, while the interiors are finely decorated and lighted with electricity. The town is built on two heights separated by a valley which has been laid out as a public garden, centrally situated, in which is a band stand, where an orchestra plays regularly. The floral effects on the streets and on the terraces are arranged by the company's gardeners, but workmen who desire to cultivate flowers or vegetables can have garden allotments at normal rents. Many of the shops of the town are co-operative. Free sites have been granted for churches of all denominations. There are two schools, and there is an institute for science study and innocent recreation. The only unfortunate feature of the town organization is the presence within its bounds of a public-house — run on what is known as "Lord Grey's trust principle" — which, however, is strictly regulated by a board of managers.

Mosquito Congress

AN anti-mosquito convention was held last week in the rooms of the Board of Trade and Transportation in New York. The convention — the first of the sort that ever assembled — was called by Governor Murphy, of New Jersey. More than two score of men prominent in art, science, economics, and the affairs of State, assembled to devise and perfect means for exterminating the mischievous mosquito. Practically every account of the proceedings of the convention appearing in the press has taken a humorous turn, so difficult is it for the public to keep its face straight while discussing what is really a most serious and important work — the preserving of valuable lives and the redeeming from present inutilty of lands of enormous area, by the inauguration of improved means of mosquito warfare. Papers were read and addresses made by men who, as one of them put it, "had given their blood for the cause." Mosquitoes of many different kinds and degrees of harmfulness were discussed, but the most vigorous indictment was brought against the malaria-conveying *Anophele Punctipennis*, a "bird" of extraordinary length of hind legs, enabling him to repose at right angles on a vertical wall, which, unlike the less harmful house mosquito (*Culex pipiens*), breeds only in the sunlight, and though wild at birth soon becomes domesticated in its habits. The view was expressed that the question of getting rid of the *Anophele Punctipennis* is strictly

an engineering problem. Great Britain, Germany and Japan are fighting the mosquito pest with energy. Resolutions were adopted, recommending that a provisional committee be appointed to consider the formation of a central organization of a national character with which local bodies might co-operate in conducting a gigantic mosquito crusade.

Feminization of Education

PUBLIC attention is being attracted by an address of Dr. Earl Barnes, who has prepared figures going to show that education in America, at least in the lower branches, is gradually being feminized. In 1890 only one-third of the teachers in the United States were men. In the cities more than 90 per cent. were women. In England much the same condition of things exists, while in France one-half of the teachers are women, and in Prussia 80 to 40 per cent. In this country pretty much the whole of the scheme of elementary education has passed into women's hands, secondary education has half of it so passed, and higher education is being "threatened." Dr. Barnes thinks that thus to put education into the hands of a class is unfortunate, and that such feminizing of education tends to weaken the curriculum, especially on the side of science, the courses in English literature in most modern universities being crowded with women, while the laboratories are comparatively deserted. Such a tendency he thinks unduly softens life, and leads inevitably to bureaucracy and thence to mediocrity. Women, says Dr. Barnes, have not developed the give and take of public life. Vigorous individuality, he holds, must be developed, and concludes that what is needed is "a good, strong, virile reaction against the softening effects of feminine ascendancy."

Stimulus to Bible Discussion

THE offer by Miss Helen Gould of three prizes of \$1,000, \$500, and \$250 for the best essays on the double topic, "The Origin and the History of the Version of the Bible Approved by the Roman Catholic Church," and "The Origin and the History of the American Revised Version of the English Bible," has been provocative of a considerable amount of discussion both as to the matter of Bible translations and as to the question how far the Bible is read at all by American people. In this connection the remark of President Butler of Columbia, made at a recent club dinner, to the effect that while the Bible Society sold more Bibles this last year than the year before, he does not know what becomes of those Bibles, "for the young people, even the young men who go to college, know very

little about them," is awakening both assent and dissent. The Young Men's Christian Associations appear to be making increased use of the Bible as a textbook among railroad men and others, and some of the large dailies report the reception constantly of voluminous correspondence relating to religious matters, displaying on the part alike of infidels and believers a wide acquaintance with Scripture phraseologies. The Gould contest, it is announced, is open to all without respect of creed, color or country. The offer was a reply to a challenge from Father Earley, a Roman Catholic priest, who had put Miss Gould's class of three hundred girls under a ban, and who had promulgated the dogmatic statements: "The authentic version of God's Word as authorized by the (Catholic) church has come down to us unchanged from the time of Christ himself;" and: "The Protestant version goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons." That there is a considerable amount of currency of the Bible in these days is evident, but just how much really serious study of the Scriptures is being carried on by the mass of the people is difficult to estimate. How far the Gould prizes will stimulate Bible study, as distinguished from mere study about the Bible, remains to be seen.

Sea of Azof Drying Up

THE Sea of Azof, which is about 235 miles long, and, at its greatest breadth, 110 miles wide, appears to be drying up. The Sea, which is north of the Black Sea, with which it connects by a navigable strait, has always been very shallow, but is of great importance to Russian commerce, owing to its proximity to the fertile wheat lands of South Russia. At Taganrog, which is situated at the head of a bay of the Sea of Azof, remarkable scenes have been witnessed this past week. The waters have receded to such an extent that the bed of the sea has been visible for upwards of a mile from the former shore. High winds hurled clouds of sand shoreward, covering the town. Vessels have been left stranded, work in the factories has been rendered difficult, and general confusion has reigned in the town. The phenomena in the port of Taganrog recall some of the theories that have been held relative to the subsidence of the waters when the Israelites crossed the Red Sea.

Chamberlain Commission

THE Tariff Reform League of London has organized a board of experts to inquire into the condition of British trade and report thereon, with the object of drawing up a tariff reform measure. The board is popularly known as the "Chamberlain Commission," the impulse to this line of statistical and economic inquiry having come from the Chamberlain fiscal crusade. So far over twenty eminent men have accepted positions on the Commission, the list being headed by Charles Booth, of Liverpool, formerly president of the Royal Statistical Society, compiler of the monumental work, "Life and Labor of the People of London," a successful merchant, whose time and wealth have been generously expended in obtaining ab-

solutely authoritative information with respect to the poor of the British metropolis. Among the members of the Commission are Sir Vincent Caillard, formerly financial representative of Great Britain in Constantinople, Alfred Moseley, C. A. Pearson, the well-known newspaper proprietor, Sir Alfred Jones, president of the Liverpool Chamber of Commerce, and other men noted as financiers or publicists. The Commission as a whole impresses Englishmen as notably a business body rather than as an aggregation of politicians. The effort has been to constitute the Commission of men with open minds, who are not committed to some particular idea, but who will study the tariff question diligently from all points of view and endeavor thereafter to draft a scheme of protection satisfactory to all whose interests should be consulted.

Civic Federation Committee Meets

THE semi-annual meeting of the executive committee of the National Civic Federation was held last week in New York, Senator Hanna presiding. The employers, the public, and the workers were fully represented at the meeting. Two measures bearing on arbitration were discussed — one a bill to be introduced in Congress by George F. Adams, providing for compulsory investigation of labor disputes, with a view to arbitration, and the other a bill providing for a National Board of Arbitration without compulsory powers, which is to be introduced in Congress by Senator Cullom, of Illinois. A law based on the main principles of both measures is now on the statute-books of Massachusetts. The sentiment expressed at the meeting was, on the whole, against arbitration under compulsion, but decidedly in favor of voluntary arbitration through either State or National boards. The discussions showed that the scope of the Civic Federation may be extended. It is proposed to establish local branches in all the large cities.

Alexandretta Incident

THE State Department has refused to accept the explanation of the Alexandretta incident offered by the Turkish Government to the effect that the American Consul Davis was the aggressor in the fight which occurred over the attempt to embark the naturalized Armenian, Attarian. According to a report from Minister Leishmann, Consul Davis was first attacked by Turkish gendarmes while accompanying Attarian on board a departing steamer. The Turkish Minister, Chekib Bey, who is himself a *persona grata* at the State Department, was given forcibly to understand that the explanation offered by the Porte does not explain. Last Friday Admiral Cotton, acting under instructions from the State Department, left Beirut on the "San Francisco" to take Consul Davis back to Alexandretta, where he hauled down his flag, Dec. 8. The Armenian, Attarian, whom the Turks suspect of being an agent of the revolutionists, demanded back the sum of \$2,500 which was taken from him by the authorities, and, pending a settlement of that little account, refused to accept from them free transportation to foreign parts. The Turkish authorities at Constantinople, in

view of the return of Consul Davis on a man-of-war, speedily evinced a desire to examine anew the foundations of their faith in the reports received from the local *oximacam* of Alexandretta, and have now ordered the latter to make ample apologies to Consul Davis and to punish the police officials who assaulted him. Attarian will be allowed to depart unhindered.

Opening of East River Bridge

THE new East River Bridge, uniting Manhattan with Williamsburg, was opened to one-ninth of its carrying capacity last Saturday with appropriate civic ceremonies, military parades, and displays of fireworks in the evening. Commissioner Lindenthal presented the bridge to the city and Mayor Low accepted it. The presidents of the Boroughs of Manhattan and Brooklyn eulogized the greatness of New York. Some 150 small vessels participated in the marine parade, and in the evening the bridge was illuminated, the program of fireworks including a representation one thousand feet long of Niagara Falls in fire, a flaming display of the American flag from the bridge to the river, fire pictures of various municipal celebrities, and a flight of 2,000 rockets. The sum of \$10,000,000 was paid for the approaches of the bridge, and \$11,000,000 were expended on the structure itself. The first actual work on the bridge was started Oct. 23, 1896. The Manhattan anchorage rests on 3,500 piles driven through clay to sand overlying rock. The Brooklyn anchorage rests on natural sand. The towers are not of stone, as in the case of the Brooklyn Bridge, but of steel. The steel used in the construction of each of the towers weighs 3,048 tons. In each cable there are 7,696 wires. The main span of the bridge between the towers weighs 7,772 tons. The entire length of the bridge between the terminals is 7,200 feet. The main span is 1,600 feet in length, and the width of the bridge is 118 feet, as compared with 85 feet in the case of the Brooklyn Bridge. Provision is made for two carriage drives, four trolley tracks, two tracks for elevated trains, two bicycle tracks, and two promenades for pedestrians. The excavating necessary for the bridge equaled 125,000 yards; 6,500,000 feet of lumber were used in the construction; and 60,000 cubic yards of concrete masonry and 130,000 yards of stone masonry were laid. The framework of the bridge was seriously injured by fire, Nov. 10, 1902.

Disposition of Friar Lands

GOVERNOR TAFT has informed the War Department that an agreement has been reached for the sale of the friar lands in the Philippines for \$7,500,000 — only a few small differences remaining to be adjusted. It is proposed by the Philippine Government to pay for the lands either by bonds turned over directly to the friars or sold at the best price obtainable, the proceeds being given to the orders. It appears that the people of the United States are not to be charged with any of the money required to buy the lands of the friars. It is understood that provision will be made for the establishment of relations between the tenant-

ry and the Government, which will mark an advance even upon the land-tenure system of Ireland. It is planned to sell this vast area of land purchased from the friars for the benefit of the Filipinos themselves, allowing the tenants who now live upon the lands to buy them on long-time payments at a very moderate rate of interest. The main purpose is to create the greatest possible number of land-owners in the Philippines, since it is believed that such a body will do much to discourage future revolutionary movements. The Pope is reported to have exclaimed, on learning of the above-mentioned arrangement: "This is the best Christmas box I could have had!" The question of the withdrawal of the friars, which at the outset caused much discussion, has practically settled itself, since of the large body of ecclesiastics only 200 remain in the Philippines, chiefly in Manila.

Tension in the Far East

AN old classic saying declares: "There is always something new out of Africa." The intelligence from the Far East continues to be news in the strictest sense of novelty and unreliability. The usual contradictory statement has appeared in the papers of late with monotonous regularity, to the effect that "the situation in the Far East is graver, but Russian (or other) officials do not expect war." It is coming to be generally understood that the tension between Russia and Japan continues great and that war can be averted only by the exercise of mutual forbearance and the putting forth of sincere and strenuous efforts to that end. Japan landed a few troops at Mokphe, Korea, last week, to quell a riot between Korean laborers and Japanese, but the incident had merely a local interest. Japan appears to be still seeking means to meet Russia's overtures which, it is rumored, involve an equal share in the management of Korea and a free hand in Manchuria. Russia acquired a timber-cutting concession in the Yalu Valley in 1896, when the Emperor of Korea was a refugee in the Russian Legation at Seoul, and having interpreted that concession very liberally all along, is not likely now to let it go in a hurry. The Japanese "special position" in Korea is threatened, and public sentiment in Japan continues to be wrought up to a high pitch of excitement. Continental financiers, however, are optimistically hopeful that no war will occur before spring.

Panama Debates

THE Panama question has reached the stage of acute discussion in the United States Senate. The anti-Administration papers — some of which proceed on the supposition, in every international crisis, that whatever the United States does is wrong — have been making great capital out of a speech by Senator Hoar, in the course of which, by deftly assuming that the Administration could explain away all doubtful points in its Panama policy if it only would, he managed to put a good many disagreeable questions before the Administration supporters and also before the country. Senator Hoar desires that a canal be built at Panama,

but deprecates any undue haste in the matter, until all doubts as to the moral right of this country to proceed in the premises is made clear. Senator Foraker replied with vigor to the criticisms of Senator Hoar, declaring that the Administration was virtually compelled to proceed as it has done, the peculiar circumstances of the case having precluded any academic quibbling over fine points of international law. Senator Hoar has been criticised in turn for not confining his remarks to an executive session of the Senate. The speech of Senator Hoar has made a profound impression on one man at least — General Reyes, the commissioner from Colombia, who is preparing a labored remonstrance, which he will soon deliver formally to the State Department, and has advised his Government meanwhile to refrain from attacking Panama. The position of the Administration is approved or disapproved by the newspapers on purely party lines, according to differences of temperamental attitude, or because of variant opinions respecting the proper interpretation of "international law." The President has transmitted to the Senate the correspondence which passed between the State Department and Minister Beaupré at Bogota regarding the rejection of the Canal Treaty, which the friends of the Administration have hailed as being a complete defence of the presidential policy in the Panama matter. Clark Howell, editor of the *Atlanta Constitution*, strongly condemns the opposition manifested to the Panama policy by Democratic Senators, declaring that the case is one "where facts should indicate duty rather than sentiment."

Facts Worth Noting

Governor W. H. Taft leaves this Wednesday for the United States. On the way he will visit Tokyo, to meet the Mikado, at the latter's request, and will be given a reception upon his arrival at Honolulu.

The harvest in Australia is reported to be excellent. It is estimated that the total yield of wheat for the six States will be 76,000,000 bushels. The highest previous record was 48,000,000.

The Woman's Christian Temperance Union of Mount Vernon, N. Y., has inaugurated a vigorous crusade against the local confectioners who sell brandy drops to children. Several of the members of the organization have turned private detectives and are procuring evidence against the offenders.

The Crown Prince Frederick William of Germany was recently required by his father to remain in his room for three days as a punishment for having raced in a steeplechase against the Emperor's wish. This is the Prince who not long ago distinguished himself by riding up the steps of the San Sotol Palace, at the head of a company of crack German cavalry.

Seventeen journals written by Elihu Burritt, which were among the collection of books which the "Learned Blacksmith" left to the town of New Britain, Conn., and which were lost for a considerable period, have been recovered, and deposited in the New Britain Institute.

According to calculations recently made, the tunnel under the Simplon, in the Alps, will be finished next year at a date four months ahead of the time granted in the concession to the company to finish the stupendous work, which is expected so

greatly to shorten the route to Italy that it will take only fifteen hours to go from Paris to Milan.

The American mission to Abyssinia, headed by Consul-General Skinner, was received last Monday by Emperor Menelik at Jibutit, French Somaliland, with picturesque ceremonies. The Emperor personally received Consul Skinner. The American commissioner presented an invitation to visit the St. Louis Exposition. The Americans are lodged in the palace of Ras Georges, and are receiving every attention.

According to a report made to the Interior Department by W. A. Davis, principal of the United States Public Schools at Unalak, Alaska, little Aleutian girls are sold to families in that Territory as slaves. They are employed as household drudges, and are not educated, nor permitted to associate with free children. Nearly all of these children were secured in the Attu Islands, the westernmost of the Aleutian chain.

Excitement has been caused in New York by sensational disclosures of a Mormon plot to secure converts to that so-called "religion" from among the school children of the city, coupled with the discovery that Mormon women are attempting to open a kindergarten on the West Side and to interest young scholars in the teachings of Joseph Smith. Meetings of various women's organizations have been called with a view to bringing about concerted action in repelling the insidious advances of Mormonism in the Eastern States.

The advisory committee of the Field and Workshop Society of Chicago has been discussing plans to enable the poorer residents of crowded cities a chance to acquire homes in the adjacent country. The object of the society is to form branch institutions in every large city and to place the bonds needed to buy lands, tools, and seed with railroads and other corporations interested. The motto of the society may be said to be expressed in the counsel: "Get away from the cities, with their crime and strenuous life, and into the country, where the best citizens are produced."

The Lebaudy airship, which recently made a successful trial of its powers between Paris and Moisson, a distance of fifty miles, displayed a high degree of what is called "docile dirigibility." Its screw propeller, working up to a maximum of 1,000 revolutions a minute, enabled it to make headway against moderate winds, and to choose its own course and return. The ship after two hours of successful sailing and manoeuvring came duly back to its own shed and dropped down before its door, like a dove returning to its cote. The achievements of this airship (although it has since suffered some damage) are considered to mark a distinct step forward in the delicate and difficult practice of aeronautics.

An ex-sergeant of the German Army has just been convicted of maltreatment of soldiers on 1,200 counts, and of abuse of authority on 100 counts, and sentenced to five years' imprisonment. The court declared that the sergeant had displayed the "brutality of an ox driver," yet it failed to find his superior officers guilty of negligent oversight. The non-commissioned officer was proved to have habitually borrowed money from the soldiers and never repaid them, to have beaten his subordinates with his fists and with clubs and whips, and to have spat in their faces. One of his favorite disciplinary weapons was a stick which he named "Frederick the Great," who, he said, was "the best sergeant the Prussian Army ever had."

ALCÆAN SPRINGS

MYTHOLOGY tells us of an island in the sea from which issued a spring called Alcæus, sending its sweet, fresh current far out through the briny wastes, and at last bubbling up again in a desert land, for the salvation of travelers perishing with thirst. The fable, like so many others, is a parable also — a parable of beneficence.

There are human lives that are Alcæan springs, holding their sweet way through leagues of selfishness and irreverence, and rising in deserts where men perish for lack of the divine element in life, that which lifts it above greed and savagery. Then, too, there are Alcæan springs of loving, kindly deeds, restoring ministries, such as men recall with joy and gratitude. And there are thoughts that go out into oceans and wildernesses of sordidness and blasphemy and despair, reviving the souls of those who had almost perished for lack of what the prophet calls "the vision," the ideal aspect of life.

The marvel of Alcæus, pouring its clear, untainted current through vast depths and under immense pressures of salty seas, is no less wonderful and assuring than the survival and ceaseless ministry of human beneficence. The world may roll on its selfish way; men may grow more material in the mass from age to age; reverence may seem to be waning as the arrogance of knowledge grows; but still godlike, loving, earnest, simple, religious lives and thoughts and deeds are reproduced, losing none of their sweetness and quality, their reviving and restoring power, as time goes on. Thank God for this evidence of the divine nature in man, the heavenly heritage that cannot be renounced! The briny sea can never swallow up the Alcæan stream. God will still be manifested among men, and His beneficence flow through the ages in the ministries of His faithful children.

OFFICE OF REASON IN RELIGION

THREE or four distinct classes of people appear when men and women are graded in view of their relations to this theme. The ultra-rationalist, for example, exalts the unaided Reason above all other faculties, making it the absolute criterion of religious belief. That this power cannot solve all questions with which we have to deal, no thoughtful man can deny. Led by its guidance, we speedily come to a boundary line beyond which our most venturesome feet cannot go. Every new discovery only serves to enlarge the boundary of human ignorance. The questions, "Whence came life?" "When and whence came man on the earth?" "What is the destiny of man after death?" "What is the essential nature of the natural forces which play about us, light, heat, electricity, gravitation?" are as insoluble by reason today as they were centuries ago. The man who accepts no other guidance but that which reason affords, is doomed to an interminable journey through darkness without measure.

At the other extreme stands the ultra-mystic, who avows that reason is a most

dangerous faculty, and that he will not trust at all to its leading. He declares that he has found an avenue to God without the intervention of the senses or of the reason; that he is guided by inward impressions, visions, lights, and divine leadings. Many of the religious fads of our time are carried on by people of this ilk, who follow false fervors, ecstatic raptures, and fevered fancies instead of the promptings of an enlightened judgment. Mr. Wesley had to deal with such fanatics in his day, and he warns them in a sermon on "The Case of Reason Impartially Considered," to beware of depreciating or despising reason, and urges upon them their duty in such words as these: "Never more declaim in that wild, loose, ranting manner against this precious gift of God . . . Unless you willfully shut your eyes you cannot but see of what service it is both in laying the foundation of true religion, under the guidance of the Spirit of God, and in raising the superstructure." "What a falling away from Christian Science, so-called, and Dowelism, and Mormonism, and Theosophy, there would be, were those who are now beguiled by these fanaticisms simply to use ordinary common sense in weighing the claims and testing the doctrines which they have without careful consideration accepted and followed! Dr. Charles Hodges' maxim is well worth considering just here: "God does not require a blind, irrational assent, but an intelligent reception of the truth, based upon adequate grounds, and commended to the reason by sufficient proofs."

Another class of people come to view when we turn toward the Roman Catholic Church and listen to its doctrines and to the testimony of its devotees. That ecclesiasticism arrogates to itself the right to rule not only the morals, but the mind, the faith, the intellectual life, of those who submit to its authority. By its "Index Expurgatorius" it assumes to indicate to the world a list of the scientific and religious books which are dangerous volumes and which must not be read. Its inculcations are so urgently pressed home that its disciples testify: "I am a believer in such and such doctrines because the church tells me they are true. They have been passed upon by bishops, councils, and popes, and hence I am assured they are valid. I hold my reason in subjection; I refuse to allow it to pass judgment upon these matters; I accept them all by simple faith."

This attitude of Romanism is the same today that it was a thousand years ago. It should be constantly kept in mind. No man can be a good Catholic and yet retain his intellectual self-respect. He has to abnegate his reason, to give up the right of private judgment, and hand over to the priest and bishop and church council the right to think and decide on religious questions, before he can be reckoned a devout and faithful Romanist. The issue in this regard is as clear and straight as it ever was, and it behooves us to keep in mind that in whatever respects the Roman Catholic communion has changed in recent years, she still claims, as she has done for centuries, absolute authority over the reason of her devotees.

There is still another attitude taken by men in regard to the uses of the rational judgment in connection with the religious creed and life — that which is occupied by the sanest representatives of the world of Protestantism. They say, in substance: "I am glad I have been made a reasonable being, and that I have a rational nature capable of being developed and trained. Grateful for this endowment, I strive to educate it and use it in God's service. In the quest for truth I will utilize my reason, my heart-hunger, my intuitions, my senses, my hopes, my aspirations, my imagination, and all other faculties and qualities wherewith I have been endowed. I am grateful for the opportunities for truth-seeking which have been put within my reach, and I rejoice that no bishop, or council, or ecclesiastical authority may abridge my liberty of thought and investigation."

It is worth while for us to reflect, now and then — especially in view of the reckless policy of some men who strive to fasten upon the Protestant churches the chains of rabbinic interpretations of Scripture and bind upon their eyes the spectacles used by medieval expositors of the Bible — that we do not need to stultify our reasons in becoming or remaining Christian believers; that the faith and hope cherished by the Christian, candidly considered, are not contrary to reason, but, on the other hand, consonant with its highest and noblest functions.

This caution is especially pertinent in connection with the habit of Bible study. Alas! for the man who reads the Word with his reason in abeyance; who dreads to ask any questions in regard to Scriptural difficulties lest indeed he may disturb or destroy his childhood faith in the inerrancy of the Book; who goes over the Bible, book by book, getting here and there indeed a glimpse of that which illuminates, guides and comforts, but refusing to inquire in regard to matters which offend his taste, contravene his moral sense, and shock his feeling, lest some traditional interpretation which has appeared an integral part of the Word may in the process of inquiry be overthrown. We venture, reverently, gratefully, and gladly to believe and avow that the Father in heaven does not require any such habit on the part of His intelligent and dutiful children. He would have us read His Word with our judgment alert, our reason awake, and all our faculties quickened, as we cry to Him: "O Lord, open Thou mine eyes, and I shall behold wonderful things out of Thy law!"

Tell the Truth about the Churches

TO some people it seems rank disloyalty to tell the truth about the condition of our churches in large parts of New England. But unfavorable indications are not stayed by concealing the facts, nor by senseless boasts and prophecies about what might be, or ought to be, done. The transformation which has taken place in one of our oldest towns, as revealed by a letter just received from a faithful minister, indicates the retrogression that is going on in hundreds of our villages. We publish extracts from the letter in question, eliminating the names of the town and villages. He writes:

"Methodism is undeniably declining in the

country districts. Forty years ago four villages in the town of — sustained flourishing Methodist churches, with pastors well supported. How now? The church in one village died out long ago; the main village is rapidly declining; another is just holding together, with a student supplying. Ten years ago my church was fairly prosperous. Today it is depleted, with an attendance of about thirty persons on an average. I have received in salary for this year less than \$125 — about all my people can afford to pay. The financial condition of some of our families is wretched; they have no money, and they can't get much."

This letter was written by a member of one of our Conferences, and a man of education and good standing among his ministerial brethren. He gives us a glimpse of real conditions. What is to be done? Recognize the situation, tell the truth about it, and study the problem. Changes have come which neither minister nor church could prevent, but changes which must be reckoned with. To shut our eyes to these tremendous facts is cowardly and suicidal.

Educational Notes

THE Annual Report of Dr. William T. Harris, Commissioner of Education, presents, in its 1,280 pages, a wonderful array of valuable papers and many important facts of general interest. The total enrollment in the schools of the country for the year covered by this report (ending June 30, 1902), was 18,080,840. Of these 620,846 were enrolled in special schools, and 1,419,000 in private schools. In the last thirty years the per cent. of the total population enrolled in the common schools has increased only slightly (about 2½ per cent.), but there has been a considerable increase in length of the school term, due to the growth of villages and cities, rising from 132 days in 1870 to 145 days in 1902. In cities the schools are kept about 200 days, in the majority of villages about 180 days. The average number of days attended by each pupil enrolled reached 100 days the past year for the first time in the history of the schools. The percentage of male teachers has now fallen below 28, whereas twenty-two years ago it was 43. The average salary of male teachers is nearly \$50 a month, of women teachers nearly \$40.

The number of students receiving what is called secondary instruction, in high schools and academies, is 734,760; those receiving higher education, in colleges, normal and professional schools, is 246,063, of whom a little less than 100,000 are in institutions supported by public taxes. The number of public high schools increased from 2,526 in 1890 to 6,292 in 1902.

Careful investigation establishes the fact, says Dr. Harris, that the school founded by the town of Dorchester, Mass., in 1639, can properly lay claim to being the first school designed for the general public and supported by direct taxation, within the present limits of the United States. This school has preserved its identity to the present day, and is now in successful operation. The Boston Latin School was begun in 1635, but there is no evidence that it received the support of the town till 1641.

Massachusetts seems to be the only State which has developed a complete and effective system of school supervision. Massachusetts stands at the head of all the States, also, in the average number of days attended by each pupil enrolled — 147 — and in the amount expended for public schools on each \$100 of property — 30 cents; the States coming next being South Dakota, Iowa, and Kansas, 28 cents, followed by West Virginia, Ohio, Vermont and Maine, with 27.

The report contains a vast amount of other information as to education abroad

and at home, in Russia, Great Britain, Canada, Italy, France, South Africa, Germany, China, together with special documents in regard to correspondence schools, temperance instruction, length of the college course, the college-bred negro, child study, etc. But we must not take space to touch on any of these themes.

Presbyterians Against Union

REPRESENTATIVES of the Southern Presbyterian Church refused to be present at the conference held the other day in New York looking toward a union of several Presbyterian bodies, forwarding, it is said, this declaration: "There is no evidence in sight to justify the Assembly of this church in hoping that its proposed object may be gained in this way." If our Presbyterian brethren of the Southern Church would but go up to a somewhat higher spiritual plane, they might be enabled to see, from that increased elevation and with that broadened horizon, a good deal of "evidence" favoring union which now, on the lower level of old time prejudices, escapes observation. Some people have been so venturesome as to hint that the Southern Presbyterians incline to be in temperament and modes of work Methodist, and that they are prone to make their real or assumed Methodism an excuse for supposing that the Northern Church will not on that account be attracted to them. In theology the Southern Presbyterian Church is less Arminian than the Northern; but if the Southerners, on the other hand, possess more of the Methodist warmth and zeal, the tendency of that will be — barring the old sectional prejudices — to thaw out the quicker the now congealed sympathies of many of the Northern churches. Organic unity may not be a necessity, nor even a desideratum, but if declined it should be refused on the right grounds, and with full acceptance of the responsibilities involved.

No Discussion of Nominees

SO full, representative, and comprehensive, geographically, are the nominations received for Bishops, that we shall present them in the first issue of next year, Jan. 6. As some of our readers have probably forgotten our very specific declarations concerning the conditions attending these nominations, we repeat that no discussion of the men named will be allowed in succeeding issues. Our only reason for consenting to the many and urgent requests to put before the church "episcopal possibilities," was to give to the delegates to the General Conference and to the church at large opportunity to thoroughly investigate in advance the men who were likely to be voted for next May. Having done so much to serve the church, we shall protect the nominees from any innuendoes or criticisms in our columns. Our work along this specific line is done in presenting these men to the church. The delegates and all those interested will have abundant time in which to learn all about these nominees. We are obliged to make these statements because of many communications which have been received, of which the subjoined are samples. The editor of one of the *Christian Advocates* writes: "I was interested in reading your editorial in which you explain your purpose to print nominations for the episcopacy. The thing that perplexes me is, if you open your columns to the reasons for these very persons, why should not the paper be opened for the reasons against? However, I do not write to say this so much as to tell you of the

intensity with which my feeling coincides with yours as regards the character of men to be elected at the next General Conference. I am steadily trying to lead up to fairly plain talk on that question, when the time comes." A professor in one of our higher institutions of learning writes: "I notice by your editorials that you are getting criticism from some quarters for your declared purpose to publish nominations for the bishopric elections. I want to say, as a humble layman, that I think your purpose is the result of an inspiration of the Head of the church. It will do something towards putting worthy men who will not seek honor on an equal footing with the peripatetic candidates — the men who, say, resolved when they were boys that, 'willy nilly,' they would be bishops. It is from the friends of such, I suspect, that the strictures come. I only wish it were possible to publish the 'cons' as well as the 'pros' of some of these men. I have several in mind on whom I should like to contribute a paragraph or two. Please do everything possible to make this the most comprehensive, representative list possible. Then, if you cannot keep the type set up so long, run off enough to send a copy to every clerical and lay delegate to the General Conference — before the session if possible, after it begins if necessary."

PERSONALS

— Bishop Thoburn arrived in Bombay on Saturday, Nov. 14. The voyage from Port Said was an excellent one, and the Bishop is in good health.

— It is stated that Rev. Dr. S. Parkes Cadman has taken 500 new members into Central Congregational Church, Brooklyn, within two and a half years. Credit that wonderful result to the Methodist spirit and purpose that are a great part of him!

— The family of the late Dr. John Lanahan, whose death was noticed last week, consists of Mrs. Lanahan, who was Miss Mary E. Andrews, and four children, John W. Lanahan, Mrs. Nerner Shipley, T. M. Lanahan, and Edward J. Lanahan.

— Governor Bates was called to Washington, last week, by President Roosevelt for a personal conference with him. Gradually but surely it is coming to be appreciated that we have in our honored Governor one of the ablest and wisest of gubernatorial executives.

— Bishop and Mrs. Warren and Miss Iliff were reported to be in good health at Singapore, Nov. 1. They were to arrive at Calcutta, Nov. 12. The Central Conference of India convenes at Madras on Feb. 5, and the three Bishops — Warren, Thoburn, and Warne — will be present. All will return to this country in time to be present at the General Conference.

— Some of the contrasts in New England pastorates and those in some parts of far-away South Dakota are seen in the experiences of Rev. C. L. Cone, of Blunt, that State, formerly pastor of Appleton St. Church, Holyoke. He writes: "I have two out-appointments, one sixteen miles away and the other twelve, and I drive to each place every other Sunday, making my Sunday driving either twenty-four or thirty-six miles. I preach three times each Sunday, and this is only part of the work of a Methodist preacher out here."

— We learn from the New York *Christian Advocate* that "President Raymond, of Wesleyan University, President Bashford, of Ohio Wesleyan, and Dr. W. F. McDowell, secretary of the Board of Education, have been designated by the Board of Education as a commission to investi-

gate conditions in the schools and colleges for the colored in the South. Practically all such institutions under Methodist control will be visited with a view to ascertaining whether educational funds are now being spent economically and whether changes in curriculums are advisable."

— Dr. C. C. Bragdon, principal of Lasell Seminary, Auburndale, left last week for Pasadena, Cal., his winter home.

— Mr. B. O. Peterson, a graduate of Kansas University, and Mrs. Peterson are under appointment to go as missionaries to the Philippines about April 1, 1904.

— The quarterly conference of the church at East Woodstock, Conn., extends to its pastor, Rev. O. E. Thayer, a unanimous invitation to return for the ninth year.

— Mrs. Daniel Manning, of Albany, N. Y., has been elected president of the World's Fair Board of Lady Managers, vice Mrs. James L. Blair, resigned. Mrs. Manning was nominated by Miss Helen Gould, who herself had declined a nomination for the position.

— It is with sadness that we announce the death of the wife of Rev. J. M. Traumer, of Lubec, Me., after an illness of about a week. She leaves six children. Mr. Traumer was transferred to the East Maine Conference last spring. Our Bucksport District correspondent refers to this sorrowful event, on another page.

— One of the ministers of the New England Conference pays for twenty-six yearly subscriptions to ZION'S HERALD as a Christmas present to each person who receives it. How could this generous man make better investment for those he would interest and help? We should be delighted to give his name, but dare not do so.

— Rev. Frederick C. Smielau, pastor of an Episcopal church in Carlisle, Pa., was married a few days ago to Miss Grace Parkinson, the ceremony being performed by Bishop Talbot. The bride and groom are both deaf and dumb. Mr. Smielau is prominent on account of his remarkable work as a missionary to the 400 deaf and dumb communicants of the church who reside throughout the State, to whom he preaches in the sign language.

— We are gratified to announce that the well-known publishers of religious volumes, A. C. Armstrong & Son, New York and London, have just brought out a volume on "Christian Faith in an Age of Science," by Dr. William North Rice, of Wesleyan University. In this book he shows how the faith born in an unscientific age is able to adapt itself to the different environments of a scientific age. All who know and admire Professor Rice—especially great numbers of his former pupils—will read this volume with eager interest.

— Mrs. L. A. Alderman writes under date of Dec. 15: "I am in receipt this morning of a very sad message, announcing the home-going of our dear, long-cherished, and beloved friend and co-laborer, Mrs. C. E. Thompson, who passed from the home of her only son, in Gloversville, N. Y., to the 'House Beautiful,' Saturday evening, Dec. 12, after a brief but very painful illness. She was well known in New England, and greatly beloved by a large circle of friends."

— A Vermont paper contains the following appreciative personal mention: "It was a flattering tribute that Hon. Frank Plumley and wife received on their return to Northfield last week from Venezuela. They were met at the station by a crowd of over 200 friends and were escorted to their home by the local band. A prophet is often without honor in his own country, but this is not true of Frank Plumley.

While he is a man of decided opinions, many of them opposed to those held by his townsmen, all respect and love him as a man, and he thoroughly deserves the love and confidence that is reposed in him by those who know him best." Mr. and Mrs. Plumley are indispensable helpers of the Methodist Episcopal Church in Northfield, in which they have long held honored membership.

— Profoundly expressive words of confidence in the man to whom they were addressed were those with which President Newkirk of the trustees of De Pauw invested its new head, Rev. Dr. E. H. Hughes, when he presented to him the keys of the University. He said: "The trustees have faith in you. The ministers and laity believe in you. All will heartily co-operate to make your administration a success."

— The people of Malden are in sorrow because of the death of Mrs. Mary D. Converse, Dec. 16. She was the wife of Hon. Elisha S. Converse, and has for sixty years been his partner in life and shared in the good works which have followed so constantly and abundantly from his hands. She was instrumental, with her husband, in giving Malden its public library, which cost \$100,000; the hospital, which cost \$75,000; and also the erection of a Baptist church costing over \$50,000. She was a member of all the societies in Malden, and president of most of the charitable ones. She was born in Thompson, Conn., the daughter of Hosea Edmonds of that town, and was a descendant in the seventh generation of William Edmonds who settled at Lynn in 1630. She married Hon. E. S. Converse, Sept. 4, 1843, and went to Malden to reside in 1851, having been a member of the Baptist Church since that time. Three children are living—Harry E. Converse, Mary Ida, wife of Costello C. Converse, and Frances Eugenia, wife of Lester Leland, of New York.

— At the December meeting of the Board of Managers of the Missionary Society, Mr. Theodore C. Badley, of New York city, was appointed as a teacher in the business department of Reid Christian College at Lucknow, India, to take the place of Rev. John N. West, who is to return to the United States on furlough. Mr. Badley is a son of the late Dr. Brenton H. Badley, who founded the college at Lucknow, and is a brother of Rev. Brenton T. Badley, at present an instructor in the same institution.

— The following sad announcement is received from Rev. F. L. Hayward, presiding elder of Bucksport District, East Maine Conference, as we are putting the paper to press: "Rev. F. D. Handy, our pastor at Eastport, died Friday, Dec. 18, of pneumonia. He leaves a wife, two sons, and one daughter (all three grown up). While I tarry here at Eastport for Mr. Handy's funeral, Rev. J. M. Traumer, of Lubec, is making a sad journey to New York State with the body of his beloved wife for burial. The laborers are few. The godly are perishing out of the land. This end of my district is greatly shocked."

— A magistrate in New York city lately threw light on a family quarrel, which he was called upon to adjudicate, by asking a young man who was arrested for driving his wife and her year-old child out of the house, "Do you smoke cigarettes?" Upon the man's confessing that he did smoke, and was, moreover, a "cigarette fiend," but had "made every effort to stop," and the wife's also confessing that "sometimes" she drank to excess, the court gave a stern lecture to the couple on marital behavior, including a timely homily on the evils of cigarettes and liquor. Quite in contrast with this deplorable indulgence

by the young couple in harmful decoctions and their irrational gratification of appetite was the career, which on a recent birthday merited appreciative recognition from his many friends, of Charles H. Booth, of Englewood, N. J., who has reached the mature age of one hundred years, is honored as an earnest churchman and Sabbatarian, is the oldest person holding an insurance policy in the United States, and never in all his life used tobacco or alcoholic stimulants.

BRIEFLETS

In answer to an inquiry we say that the HERALD will be furnished for \$1.50 for a year when it is to be used as a *bona fide* gift to another person.

Unusually fine and discriminating as have been the noteworthy contributions from Rev. Dr. Herbert Welch in the series upon "Some Famous English Preachers of Today," we are assured that our readers will agree with us that there is a peculiar delicacy and deftness of touch in comparing and contrasting the two distinguished ministers presented this week.

Our ministers are reminded that the pledges to the special collection to restore the funds of the Preachers' Aid Society of the New England Conference mature on Jan. 1. It is very desirable that the whole matter be closed up promptly and gotten out of the way of the many collections which crowd into the last months of the Conference year. All remittances should be made to Treasurer A. E. Dennis, 43 Kilby St., or to C. R. Magee.

A prominent New York clergyman of the Presbyterian faith is preaching an edifying series of evening sermons on the comprehensive theme: "From Eden to Bethlehem." It was a long way from Eden to Bethlehem. And it may sometimes, to despondent faith, seem a longer way from Bethlehem to Eden. But, long or short, the believing, persevering soul will some time, through divine grace, reach that Paradise Regainable.

The most urgent of all Christmas appeals is not for money, but for men. The Christmas gift which God asks for Himself is the allegiance of the human soul. It is the old plea reinforced—"My son, give Me thine heart!" The supreme desideratum today is consecrated lives; the pressing need is for room in human society to receive the arriving Christ. In Bethlehem of old there was "no room" for the divine Stranger, and in too many modern communities He is still kept waiting. The Divine Love seeks to fulfill itself by tabernacling in human souls—by finding men's hearts as inns for Christ to dwell in.

Rev. L. H. Dorchester, of Lindell Ave. Church, St. Louis, conducted a very interesting and encouraging service in his Sunday-school, Dec. 6. He addressed the school for about twenty-five minutes on the question, "Why Young People should Begin the Christian Life." At the close of his talk, 54 scholars, from nine to twenty-one years of age, definitely committed themselves to lead a Christian life. It was all done so quietly and without pressure as to indicate the genuineness of the work. The pastor will gather these into classes and give them weekly instruction and guidance. It is noted that this is directly in line with Drs. Dent's and Goodenough's excellent suggestion for the Christian cul-

ture of the children. May we have much more of it throughout the connection!

Dr. George A. Soper, a sanitary expert who has been investigating the typhoid epidemic at Butler, Pa. — in the course of which 1,000 cases occurred in three weeks, and up to Dec. 14, 1,247 cases were reported, 51 of which proved fatal — attributes the epidemic to the suspension of the mechanical filtration of the city water supply. Fifty per cent. of the cases have not yet reached the critical stage. Andrew Carnegie has donated \$5,000 to the typhoid fever aid fund.

Of making many Elijahs there appears to be no end. Another claimant to prophetic honors has appeared in the form of a business man of Newark, N. J., who declares that he is "Elijah IV." He has made application to the police board for a badge as special officer, to facilitate his declared mission to regenerate Newark. In his application he states that he wants to act as policeman in connection with his duties as Elijah IV. He desires, after the manner of Dr. Parkhurst of New York, to investigate the iniquities of Newark, and "to arrest sinners" that now sometimes escape him, "owing to the absence of proper officers." This "Elijah" business is being overdone.

St. James Methodist Episcopal Church, Chicago, made for itself a new record in addition to its past splendid reputation, on Sunday, Dec. 6, when it raised \$26,000, \$11,000 of which was for local needs and \$15,000 for the poorer churches of the city which were engaged in paying off mortgages, and for Wesley Hospital. The pastor, Rev. Dr. Camden Cobern, had been given full charge of the finances for the day, but Bishop McCabe preached a mighty sermon in the morning and ably assisted in his unique way in the taking of subscriptions. In the evening Mr. N. W. Harris and Rev. Dr. W. E. Tilroe, the presiding elder, were the speakers. Of the full amount raised \$10,000 were given by the late Mr. G. F. Swift before his lamented death. His son, Edward F., who is in every way worthy of his father, and Mr. N. W. Harris also made large subscriptions. Everything at St. James is very prosperous and additions to the church by letter and probation occur at almost every service. It is also worthy of notice that the pastor was recently called back to his old church in Denver (Trinity Church) to assist them in raising the last \$25,000 on their debt.

In the wake of the more formal and elaborate biographical notices of the late Herbert Spencer, which have recently been appearing in the papers, are following various anecdotes, more or less apocryphal, which are quite entertaining — although the personality of Spencer was not perhaps as picturesque and readily caricatured as that of Professor Monmsen. It is said of Spencer that more than once, when he was calling upon friends, and conversation upon various topics was going on, he pulled out of his pockets a peculiar pair of muffers and put them over his ears. This was a sign that the talk had wandered to subjects that did not interest him, and he took that means, by temporarily stifling his sense of hearing, to retire for a recess into the secluded refuge of his own inner thoughts. No doubt we have all felt on occasions as though we would like to employ the convenient device of muffers to shut out from our ears many forms of conversation which were not interesting, rele-

vant, agreeable, or, in the Scripture sense, "convenient." Nevertheless, such a manner of acting in company is hardly Chesterfieldian, and the "muffer method" of exclusiveness, whether pursued by philosopher monks or by less intellectual recluses, will hardly pass muster in this highly organized social age.

The worst form of time-wasting consists in depriving others of the good they might get from it.

A date had been fixed upon for the HERALD's publication of episcopal nominations before our highly esteemed contemporary, the *Michigan Christian Advocate*, came to hand last week. We trust the announcement of an early date will serve to relieve the tension upon the editors of the *Advocate*. What is meant by its reference to delay on the part of the HERALD, we are not able to understand. No date has ever been fixed, and we get to it just as soon as the unusual pressure upon our columns at this season of the year will permit. Are the editors of the *Advocate* unable to restrain their desire to learn whether appreciative friends have put them into the elect list of nominees? We so greatly admire both Drs. Potts and Jacklin that we would gladly relieve them, before the time, but of course are unable to do it. Dear brethren, you must wait!

A Call to Prayer

THE five great central Conferences over which I presided the past autumn will unite in observing Wednesday and Thursday, Dec. 30 and 31, as a day of special prayer for an abundant outpouring of the Holy Spirit upon preachers and people. To this service all the presiding elders and preachers and people will give attention. More than a thousand churches will be open and public prayer as well as private supplications will rise from devout and loyal hearts. We take for our promise Matt. 18: 19, 20. I hereby extend the call to all our churches in New England. I have a deep and abiding interest in the spiritual condition of our work. Great difficulties confront us, but, thank God! they can be overcome, for God is with us, and will ever be with us if we are true to Him. Will all preachers and people join me in making the days indicated days of special prayer for ourselves, and for our work in New England? Then will all the preachers see that watchnight services, earnest, spiritual and effectual, be held in all our churches?

W. F. MALLALIEU.

A Truly Noble Life *

ON the death of Bishop Parker two years and more ago, we tried to express our high appreciation of his sterling worth. But we cannot let this truly noble life pass from under our survey, now that his memoir has appeared, without once more striving to set down in few words some estimate of his great service to the church. It is not easy to do it. He towered so high, he excelled at so many points, he was so exceptionally fitted for the situation, that ordinary words seem altogether inadequate. Those who knew him best and had been longest with him were readiest to use the largest superlatives regarding him. Bishop Thoburn, who went with him to India in 1859 and for forty-one years labored with him in closest personal friendship, declares that he never knew his

*THE LIFE OF EDWIN WALLACE PARKER, D. D., Missionary Bishop of Southern Asia. By J. H. Messmore. Eaton & Mains: New York. Price, \$1.

equal as a worker, and speaks in the warmest possible way as to his unselfishness, helpfulness, gifts of leadership, broad views, progressive sympathies, common sense, powers of application, "in short, a marvelous combination of those elements needed in a practical missionary." He was indeed a marvel. As a winner of souls, as an organizer and manager, as a financier, a ruler, a brother, supremely devoted, steadfast in faith, unvarying in love, ever hopeful and cheerful, ever strong, capable, resourceful, we doubt if he has had any superior in missionary annals. In all-round efficiency wherever you might put him he was the peer of the foremost.

Rev. J. H. Messmore, himself a missionary of large ability and long experience, for many years editor of the *Indian Witness*, has admirably performed the task so wisely committed to him by the general voice of the Methodist Church in India, as those acquainted with him knew he would. He sketches briefly the early life of the Vermont farmer's boy and his struggles for an education, then launches at once into the missionary call and the great career that gradually developed. It was as presiding elder of Rohilkhand District that Dr. Parker mainly showed his high qualities. For nearly thirty years his home was at Moradabad in that district, and there his widow, who so efficiently seconded all her husband's amazing activities, still tolls on. At Lucknow, also, he made a deep mark, as presiding elder of Oudh District, and, for a time, superintendent of the press. Here he showed his splendid business abilities in many ways, among others as president of the board of directors of the extensive Upper India Paper Mills, valued at two millions of rupees. His financial skill came into prominence as treasurer of the mission, and as builder of very many important structures. He was for a great while corresponding secretary of the Conference — a position of much responsibility — and he prized as much as anything in later years the post of general president of the whole Epworth League of India, for which he was eminently fitted. It would be hard to say for what he was not fitted. He was the leader of the Conference practically from the beginning, receiving at its organization in 1864 the almost unanimous vote of its members for the presiding eldership. He became, as years went on, its father, ruling it in love and guiding it to victory. Mr. Messmore well says: "It is quite within bounds to affirm that during all these years this unique power was exercised without the taint of selfishness or personal ambition, with a sincere and supreme desire for the public good, and for the most part also with such wisdom and moderation that candid, intelligent men rejoiced that the interests of the church were in such safe hands." The North India Conference, with its wonderful successes, is his monument. To him, more than to any other one man, is its prosperity due. And the same must be said of the greatly useful District Conference organization (indispensable to India) and the Central Conference as well. The Woman's Foreign Missionary Society of the Methodist Episcopal Church must also be counted as a part of his memorial.

He was a true man and a true Christian. It was not possible to be long with him without feeling the beat of his great heart. He stamped himself on a vast multitude of lives and built himself securely into a magnificent enterprise for God. Hallowed associations will long endear his name on earth, and a glorious crown be his reward in heaven.

A CHRISTMAS THOUGHT

THE LATE REV. EDWARD A. RAND.

How bleak the fields, how cold the stars,
What dreary winds that blow!
'Twould seem as if the air came straight
From Hermon's drifts of snow.

The flocks are chilled, they plaintive bleat,
The shepherds wish for morn;
Oh, 'tis a night that would be rough
For any lamb new-born!

But look! Is that the day that flames
Before the shepherds' sight?
It is — it is a herald's form,
In raiment dazzling white!

And then the gates of glory swing,
God's singing hosts draw nigh;
The shepherds stare in dumb surprise;
How still the lambskins' cry!

So quickly all the sky is hushed,
Each star shines in its place,
While in the fields the shepherds look
To heaven with wond'ring face.

And then away, away, they speed
To gain the hillside town,
To find a Babe, by gentle hands
In cattle's crib laid down.

Who kept their flocks while they were
gone?
Perhaps the angels came,
And, as they watched, around the flocks
There shone a softened flame.

Oh, not for man alone He came,
The Christ of Christmas songs!
Sing, birds, and let the beasts rejoice,
To you the Christ belongs.

SOME FAMOUS ENGLISH
PREACHERS OF TODAY

X

Two Men of Power: A Contrast

REV. HERBERT WELCH, D. D.

ALL great preachers are not built on the same plan. The Creator, who has made no two leaves of the forest alike, who carves differences in every human face, has boundless variety in those whom He has sent to preach the Gospel. None is pattern for another; each must dare to be himself. No one set of homiletical rules should bind or guide all; no one mold can fashion the men who are to be God's messengers. One in mission and motive, they are infinitely diverse in message and method.

The principle of diversity in unity finds a striking illustration in two British preachers, who hail from the northern land. Watson and McNeill are not utterly incapable of being included in the same class. Each is named John; each is Scotch; each is Presbyterian; each is a preacher of Christ; each is of sturdy build and vigorous conviction. But when one has said that, he has about exhausted the points of resemblance. In face, in manner, in point of view, in character of work, there is contrast, and only contrast.

It was an August Sunday morning when I set out to hear

Rev. John Watson, D. D.,

in Liverpool. A "bobbie," when asked where the Sefton Park Presbyterian

Church was, answered, "Do you mean Dr. Maclaren's?" — a curious evidence of the way in which the story-writer has obscured the preacher in the public mind. The church proved to be a large, handsome stone structure, near the entrance to the Park, in a fine residence section. Crowded at most times of the year, it was, even on this midsummer morning, well filled, many strangers being present. A chorus choir (the quartet is happily unknown in England) sat below and in front of the high pulpit. The service of hymn, Scripture, and ritual prayer was conducted by an assistant, Dr. Watson not ascending the pulpit stairs until the sermon. The preacher, in black gown with white hood and stole and tie, was smooth shaven, and looked stouter than when, a half dozen years ago, he was lecturing through the United States. His voice was not good, and though he has urged the art of elocution, and in his lectures on

it reaches ear and heart, is abundantly certified by the fruits of his ministry.

Rev. John McNeill

has written no lectures on preaching, so far as I know, but he also has mastered the practice, if he has not expounded the theory. We have been recently told that one of the best training-schools for the preacher is the out-door pulpit; that he who can preach to an open-air congregation can reach and hold men anywhere. And what a man is John McNeill on a Sunday afternoon in Hyde Park! There he is, on the West London Mission stand — a big man with a broad, hearty face, brown beard, and brown hair through which his fingers keep running till it is all straight and tumbled. Scotch humor, shrewd hits at his audience with great good nature, timely incidents, telling illustrations, terse and forcible language, and a kindness and sympathy which

were of the spirit of Christ, gave him hold upon that standing crowd. How one does love these genuine, whole-souled men — the men who believe mightily and tenderly the things they speak so enthusiastically, who are persuaded and persuasive!

A fortnight later, on a Sunday evening, he was facing a multitude who nearly filled the huge Exeter Hall and joined with gusto in the Gospel songs. Well-nigh half the audience were men. The preacher was earnest in the service, singing, beating time unconsciously with his hand, praying fervently. His sermon was on Daniel as an example of constancy in the face of opposition; and in his genial, picturesque, conversational style, he brought home practical truths with great force.

He said that Daniel's religion got him into trouble, and a religion that did not bring a man into trouble,



REV. JOHN WATSON, D. D.

did not cost him any loss, suffering, opposition, was not the religion of Daniel or of Jesus Christ. Daniel might have compromised, concealed, evaded, and by nationality this would have been natural to him; for he was a Jew. "And," said the preacher, "without being unfair to that race, we should probably all agree that we do not think of the Jew as a round-faced, chubby innocent. The man must get up early in the morning who will be ahead of the Jew, if there is anything to be made by early rising. And he must sit up late at night to get the best of the Jew, if there is any advantage in late hours. If this is not true of the Jews today, it is true of that other race whom I find now in all lands, like the Jews, after the money — that is, my own countrymen. This man was a descendant of Jacob, and Jacob was no slouch! He was such a stock-breeder in Old Testament times that he would have been a great stock-broker in New Testament times." But Daniel's way was not that of craft and cleverness.

preaching has reflected with some severity on those who cannot make themselves understood, it must be confessed that his own enunciation was so uneven that words and phrases were lost to his more distant hearers. Taking as his text Luke 12:1, "An innumerable multitude," he made a plea for the ordinary man, a class of which the preacher counted himself one. He pleaded that the ordinary men were in the majority; that many of the greatest deeds of history (such pivotal acts, for example, as building the first fire, sowing the first corn-field, putting to sea in the first boat) had been performed by common and nameless men; and that the deeds of the great men were dependent for success upon the ordinary people who gave them audience, encouragement, and material. It was a pleasant discourse, interesting, helpful, with a certain freshness in the treatment of a common theme. It was not churchly, or theological, or Biblical; it had little passion or fire in it. But that Dr. Watson has a message, and that

It was the simple, direct, and apparently foolish way of being true. Mere cleverness without principle back of it overreaches and defeats itself, while principle guides to victory.

For as Daniel's religion got him into trouble, so it got him out again. He was delivered and honored because he believed in God. Faith—the casting of one's self on God in weakness, sorrow, sin—this is the victory that overcomes the world. He told of a friend—and how real it seemed as he showed us the man addressing a ball on the golf links, and stopping to look up and answer when McNeill asked him (referring to a lasting and inevitable home trouble), "How are you getting on now?"—who could only say, "I am just living in the fortieth Psalm;" but it was enough. He told of the weakness and dependence which is childlike but not childish, which becomes strength in disguise as it casts itself on eternal Power. He spoke in common yet well-chosen words, with figures that interpreted themselves in everyday life, with tenderness and with manliness to touch and yet inspire. The purist may cavil at the bit of slang that creeps in, bringing the atmosphere of the street with it; but the evangelist will rejoice that this man has found the way to the human heart and conscience with his message of faith and hope.

Dr. Watson's Ideal

of present-day preaching may be understood not simply from his own method, but from his stories, his lectures on preaching, and his recent address before a Baptist Theological College, which, under the title of "The Next Great Revival," has been widely quoted and criticized. He deplores the theology of a school which he names "evangelistic." He deprecates "bizarre services." He looks upon the congregation as harassed by unbelief, sorrow, temptation, care, but apparently not as enslaved by wickedness. "There are ages," says he, "which have been saved from sin by evangelism; this is an age which must be saved from skepticism by knowledge." His is not so much "the Gospel for a world of sin," as "the Gospel for an age of doubt," though perhaps not precisely the Gospel which Dr. Van Dyke so ably recommends. "The work of the pulpit in our day," to quote again his own words, "is not so much to teach and define, as to stimulate and encourage." His conception of the preacher is of one who is "distinguished by a certain divine passion," a prophet of God, who is to accomplish his work not by scolding or railing, but by "showing the winsome and perfect form of goodness," by appreciating the hidden virtues and persuading to higher excellence.

Now, such a conception of the preacher's office must be regarded as a true and useful one. It is adapted in at least a fair degree to the people whom Dr. Watson meets and wins. He himself is a man of refined and cultivated taste, to whom the esthetic makes a far stronger appeal than to the average man. And he preaches to a comfortable congregation who may be assumed to be in large part amiable and well-intentioned people needing stimulus and cheer. His is a

church in which the ordinary evangelistic methods would be an ill fit. But it is hardly safe to conclude, as Dr. Watson has done, that those methods are irrational or antiquated—that culture and not conversion is the supreme need of the hour. The next revival, he has asserted, is to be "a movement of social reformation." The old style of work, involving the preaching of the Atonement—as the effect individual conversion, as the means large meetings—with the machinery of inquiry-rooms, penitent forms, open professions, and such like, he relegates to the lumber-room of worn-out practices. "As regards the general community, the evangelist is a spent force," and his peculiar methods are obsolete. Yet even while Dr. Watson was speaking, Torrey and Alexander in his own city were conducting in just such ways evangelistic meetings whose results seem to have been at once wide reaching and profound. "The days," says Dr. Watson, "of the Manchester school in religion are over." But would it be inapt to remind the good Doctor that a visit to his neighboring city would reveal in that very Free Trade Hall, so closely connected with the

"Manchester School"

of former days, a meeting of thousands on any Sunday evening, addressed by Samuel F. Collier with sermons aimed at individual conversion and accomplishing that result in great numbers of cases by the "machinery of inquiry-rooms and such like?" There is a "Manchester school" of religious work whose day is far from over! And that very agency is probably the most effective promoter, in that great manufacturing town, of the social reform of which Dr. Watson is so zealous an advocate.

Let there be no conflict between the teacher and the reformer on the one side and the evangelist on the other. They be brethren. Certainly let not the Greek, with his message of sweetness and light, intimate that the Hebrew knows little of religion! Watson has his place of power and usefulness, and so likewise have McNeill and his fellow evangelists. Both are popular and influential for good. McNeill is fervid, ardent, enthusiastic, pathetic, a capital exemplar of "Gospel" evangelism. Watson is moral, human, comforting, illuminating. He would talk to young men of the sacredness of human love, in the hope that that night's mail would bear a letter to some forgotten or neglected home. McNeill would talk of human love that he might illustrate the divine love, and expect that if he could win the lad to Christ, the overdue letter and all other dutiful things would come from the new life implanted in the heart. And who shall say that the world and the church are not large enough for both?

Each does splendid service in the up-building of the kingdom—each after his kind. James, as Dr. Watson has said, cannot be Paul. "A man must fulfill himself." The hand may not say to the eye, I have no need of thee. An infinite variety of manhood and of method finds its place in the preaching host. What loss would follow if the fascinating and bewildering diversity of nature and God were reduced to the dead level of a silly

monotony! One star differeth from another star in glory; but all alike may have a place in that morning choir whose singing makes the sons of God to shout for joy.

Mt. Vernon, N. Y.

EAST AND SOUTH

Autumnal Trip to the Mediterranean

III

REV. W. O. HOLWAY, D. D., U. S. N.

WE breakfasted early for Paris, the next morning—Dot and I—and then started for the Louvre. On the way she outlined her plan.

"First the Louvre," she said; "then the *cité*, then the left bank of the Seine."

"And what is the *cité*?" I asked.

"Why, you dear old stupid, the *cité* is an island in the Seine, and ages ago was the city of Paris. It isn't very big, and there are two places we want to visit there and one place we want to see."

"What do we want to see?"

"The Hotel-Dieu."

"Hotel God?"

"Yes, so they call it; it is really a big hospital."

"And what do we want to visit?"

"Saint Chapelle and Notre Dame; and maybe, if you wouldn't mind, and there is no one around, we might—just—peek—into—the—Morgue."

I looked up at her for a moment, but her head was turned the other way; mentally I decided that we would "just peek."

Through the archway and into the broad Place du Carrousel we rode—the real courtyard of the Louvre and the Tuilleries. Before the latter was burned the two palaces covered an area of about 48 acres (nearly as large as Boston Common). The smaller Arc de Triomphe (built by Napoleon) occupies the centre; and the magnificent vista to the larger arch nearly two miles away (through the garden of the Tuilleries and the Champs Elysées) was interrupted only by the Obelisk in the Place de la Concorde.

An hour was all that Dot could grant me for inspecting the grandest art collection in the world.

"What's the use?" she said. "You simply couldn't do the collection unless you spend months here. It takes over two hours just to walk through the galleries, without stopping. All we have time for is one gallery of the paintings, and we'll go straight there."

Quickly went the hour. The result was simply a mental composite picture—with but one painting individualized. Both of us stood before Murillo's "Immaculate Conception"—spellbound. Who was his model? we wondered. Where on earth ever existed such a face? And if none existed, whence came the inspiration to depict such amazing grace and humility and spirituality on a human countenance and form?

We were passing out through a side gallery when Dot hurried away from me to a small painting which had caught her eye.

"I have found it!" she exclaimed, breathlessly; "and I have hunted for it so many times."

"But which?" I asked in surprise.

"Why, the man there with the pimply nose," she said. "My teacher in Boston told me about him. And look, it is just as she said. The man's face is gross, piggyish; but his little son, who is looking up at him, sees traits that nobody else sees; and if you look at him and then at the father, you find yourself looking through the son's

eyes and you 'see — goodness, affection, strong character."

Dot was really excited; but she had reason. Strangely enough, and with no strain of the imagination, one could, after a few moments, see the real father through the son's eyes; and the pimply nose and coarse face ceased to repel — were forgotten almost.

"It is not far to the *cité* from here," said Dot, as we quitted the Louvre; "let's walk." But we had scarcely reached the Gambetta statue when Dot burst out laughing.

"What is the matter?" I asked.

But she went off again in a perfectly uncontrollable fit of laughter.

"Look at your coat," she said; "and your gloves."

I looked. Then the truth dawned on me. In the hurry of leaving the hotel I had donned the Commodore's outside garment. I took off my derby. Inside were the Commodore's well-known initials. The laugh was clearly on me, and I joined in.

"To think," said Dot, "that papa utterly refused to go to the Louvre, and then that his hat and coat and gloves got there in spite of him — it's really too funny for anything!"

We crossed the Seine on the Pont Neuf, giving a backward glance from the bridge at the splendid building we had so reluctantly left. Before us, toward the east, rose the lofty towers of the Palais de Justice (the court-house), and close to them the slender, graceful spire of Saint Chapelle.

"Now we don't care a rap for the court-house," said Dot, "but underneath it, on the ground floor and below it, are the dungeons of the Conciergerie. Marie Antoinette's cell is in there, and Robespierre's."

By this time we had walked along the *quai* and reached the arched door between two of the towers whence the condemned were taken for their last earthly journey. Here, too, many of the prisoners, when the accommodations became straitened, were thrust out to be butchered by the mob. It seemed hard to realize, on that beautiful sunny morning, that there had ever been a time when the spot on which we looked had echoed to the dying shrieks of hundreds of hapless victims — many of them women — and been reddened by their blood.

It was not pleasant to give the imagination loose rein; so we walked round the building to the second entrance, passed through a court, and entered the lower chapel of Saint Chapelle. A spiral staircase led up to the main floor, and we found ourselves in one of the most gorgeous chapels we had ever seen — a lofty jewel-box of painted glass (the place at first sight seemed to be all windows), with every wall space "illuminated like a missal." In the subdued light passing through the windows one can see over a thousand pictures illustrating Old and New Testament scenes, and the days of Saint Louis, who, nearly eight centuries ago, erected this exquisite gem as a depository for the crown of olives and a piece of the true cross, with other relics, purchased from the Emperor of Constantinople. No services are held here now except the annual mass of the Holy Ghost; therefore the interior looks bare; but everything else is forgotten in the glory of the stained glass, the superb Gothic architecture, the harmony of proportions and color. It was a spot hard to leave — an artistic poem not soon to be forgotten.

Quite a different structure is that of Notre Dame not far away. No cathedral erected by man has a more majestic façade. Pedestrians walking in front of the pointed-arched portals are dwarfed to pigmies. Sublime even yet to one who comes upon it from the police headquarters, how

much more sublime it must have been when those portals were approached by eleven stately steps, now buried by the rise in level of the streets around! And yet, despite this, how the infinite detail of carving and statuary and sculpture and the massive towers harmonize to give one the impression of stateliest grandeur! And then the flying buttresses and grotesque gargoyles on the sides and rear, with the grand scale on which the edifice is built — these even without entering the church — give it at once a unique place among the masterpieces of men's creation.

And the interior does not disappoint. The long, lofty nave; the broad double aisles on either side passing completely round the cathedral behind the altar; the numerous stained glass windows; the side chapels; the beautifully carved pulpit; the sacristy containing the golden embroidered vestments sparkling with jewels, medieval chalices, crosses and reliquaries — all seemed befitting a fane so massive, magnificent and venerable.

"I wish we could hear the organ," said Dot. "It is one of the largest and finest in Europe; it has 6,000 pipes."

"And I wish we could hear the big bell in the south tower ring," said I. "They say it is one of the largest in the world, and weighs fifteen tons."

"It's a pity we haven't time to climb the tower and get the view," said Dot, looking at her watch as we came out. "But the platform is higher than Bunker Hill monument, and there are nearly 400 steps to climb. Oh, wait a moment! There's the Hotel-Dieu."

She pointed to an immense building of somewhat gloomy exterior on the north side of the *Place*.

"The old *hôtel* used to be a small affair on the opposite side of the *Place* where that statue of Charlemagne stands. It was one of the oldest hospitals in France. The new *hôtel* used to be a nunnery — part of it. It cost ever so many millions of dollars, and can take care of nearly a thousand patients at once. It's a charitable institution. To me it has a special interest because our doctor at home studied there."

We walked along the side of Notre Dame, inspecting its architectural details, to the rear where there is a garden and a very pretty fountain. Across the street was a small building of somewhat peculiar shape.

"That's the Morgue," said Dot.

"Well, let's peek into it," said I.

We crossed over.

"You go in first," she said.

I went in. A screen stood in the entrance. Going behind it, I saw a small room with a glass front, lighted from the roof. Sitting (so they looked) on rough chairs were five or six unfortunates unknown to the police, of both sexes, dressed as they were found, some with swollen, discolored faces — a sad, repulsive spectacle.

"Ugh! let's get out of here," said a voice behind me.

It was Dot, who had quietly followed me in. I was quite willing to "get out."

"Well, of all the ghastly sights," she began.

"Let's drop it," I suggested, "and forget it."

We called a cab. Dot told the driver to go to the Panthéon, and to drive slow. We crossed the Seine on the Pont Michel, and entered the busy boulevard of the same name. Dot called it the "Boul-Mich."

"Now we are in the Latin Quarter," she said. "Not the Latin Quarter of the 'Trilby' date — that has passed away. You see, this is the University quarter of the city, and always was for that matter, from the earliest days. Down there [she pointed to a narrow street on the left], in

the Severin district, one can find a remnant of what Du Maurier described, but these students in the cafés we are passing come mostly from the Medical School in the St. Germain, or the Sorbonne, or the College of France."

"What's that tumbledown place on our left?" I inquired, as I pointed to a garden and what seemed to be an edifice in ruins.

"That's the *Taernes*, the remains of old Roman baths attached to a palace which no longer exists; but the building which adjoins it and occupies the same site is the Hotel de Cluny. And it's just stacked full of historical relics. But please don't say you want to stop there, because we haven't time."

"It seems to me there is no end of valuable collections in this same gay Paris," I remarked.

"Well, there are only 11,000 things to see in the Cluny alone," she replied. "Paris is a city to live in, not to visit," she added. "There are dozens of schools and colleges right around here. That's the Sorbonne — the University of Paris — over there, with 12,000 students and over a fourth of them women. It's chock full of statues and paintings, one of them the masterpiece of Pavis de Chavannes. The old *Collège de France* is behind it. And somewhere here, in one of the *Lycées*, M. and Mme. Curie are lecturing on radium."

"Yes, and the whole world is listening!" I exclaimed.

"How different the Latin Quarter is from what I supposed!" I said to myself, as we turned into the Rue Suffot, and rode past the spacious gardens of the Luxembourg.

"The old palace of the Luxembourg is used as a Senate chamber," said Dot. "The *Musée*, where the paintings are kept, is a separate building, but in the palace grounds. Maybe we can see it this afternoon."

As we rode past the garden, directly in front at the top of the street stood a tall domed building in the shape of a Greek cross. Severely classical in style, with no visible windows, I at once knew it to be the Panthéon. Behind it, at the left and somewhat distracting the attention of one approaching, is the lofty tower of St. Etienne-du-Mont, a church which, like all similar structures in Paris, has a history. With that and it, however, we could not now concern ourselves.

"Why, what is there to see here but a blank open space?" said Dot, as we entered the Pantheon.

There did not seem to be anything at first, the few statues making no impression; but when we came to look, we found the entire wall space covered with mural paintings — chiefly historical, and relating to Sainte Geneviève, the patron saint of Paris. As we had no time to examine these, we walked to the middle of the building, looked up to the lofty dome nearly 300 feet high — and walked back and out.

"Plenty of room there for the busts and statues of heroes of France for a thousand years to come," I remarked.

"That's so," said Dot; "but they have begun well in the vaults below. Victor Hugo is buried there, and President Carnot; but it will take ages to make it rank with the Abbey in London as a memorial building."

We had dismissed our cab, and therefore walked down the Rue Suffot to the *Taverne de Panthéon*, where Dot had planned for our lunch. As we went in, we found it all prepared, and the Commodore and Badgie waiting for us. Before I could recover from the pleasant surprise, the Commodore came to me, looked me all over, and said with a smile:

"Good morning, Commodore!"

I looked him all over, recognized my

coat and gloves, and retorted, "Good morning, Chaplain!"

"Let's swap, and all shall be forgiven, unless you've stretched my gloves out of shape," he said, as we went to the lunch table.

"And how do you like it today as far as you have gone?" asked Budgie.

"It is simply beyond words," I replied.

"In fact, I find constantly recurring to my mind what Goethe said about Paris to Eckermann: 'Where every step upon a bridge or a square recalls a great past; where a fragment of history is unrolled at the corner of every street.'"

"Oh, bosh!" said the Commodore. "What are you going back to moldy history for when here is a fresh sole cooked as only a Frenchman can cook it, with other viands equally as good, and out the window you can see the Paris of today, full of vim and hustle?"

His protest was cogent—or the sole was. We lived in the present, for the passing hour at least. Meanwhile we discussed how to use our brief opportunity of the afternoon; for tomorrow we were booked for the *rapide* to Marseilles.

The Commodore's business head settled it.

"We'll take cabs, drive to the buildings you want to see, look at them from the outside, visit Napoleon's tomb, and get back to the hotel."

"But we must go into the Luxemburg, if we only walk through," said Budgie.

What Budgie says always goes with the Commodore; so her emendation was accepted. We went there first. The masterpieces in this collection are the works of contemporary artists. In the gallery of sculpture through which we first passed, it would have been a delight to linger, but we could not spare the time. Nor could we linger long among the paintings. Gérôme's "Cock Fight" and Detaille's "Dream" (soldiers sleeping in the field, in long perspective, with arms stacked, and the gleam of dawn in the distance) were among those hastily discovered which held us longest.

From the Luxemburg we rode to the Seine to inspect "The Institute," the meeting place of the savants. There are five *académies* here, each with its "forty immortals"—except that of the Sciences, which has sixty-six. The building itself presented but little attraction. It has a dome, and the facade is crescent-shaped with wings, but the general aspect is gloomy. It lacks the nobility, the stateliness, of the Pantheon.

"What do they do here?" Budgie asked. "As near as I can find out," said Dot, "they simply meet to discuss things, read papers, and award prizes."

"Where next?" asked the Commodore. "The Mint is almost next door," said Dot, "but it's hardly worth while to visit it. Let's go on to the School of Fine Arts, the second street to the left."

We stopped before a building, or collection of buildings, which covered an entire square. Students, or artists, in considerable numbers, were passing through the broad court that lay before the entrance.

"Voilà the Latin Quarter at last!" I remarked to Dot; "though, I believe, it is not, geographically, in the Latin Quarter at all," I added.

"Not far outside," she replied. "I wonder which of those students will get the *grand prix* which will send him to Rome for four years to study at the expense of the government."

"Do they teach anything here besides painting?" I asked.

"Yes—sculpture and architecture and engraving and gem-cutting. The collection of copies and original works is said to be very large and rich. About fifteen hundred students are working here."

It was getting late. We rode on past numerous hospitals, past the Bon Marché, with its multitudinous departments and over four thousand employees, past the spacious grounds of the Convent of the Sacred Heart, which many an American girl remembers for the instruction she has

received there, to the Invalides, the mausoleum of Napoleon I. Lottier, statelier, grander than the tomb of our greatest soldier in beautiful Riverside, New York, the exterior of *Les Invalides*, with its gilded dome, surmounted by a spire, and its numerous double-columns, detained us for a few moments in silent admiration. The admiration deepened as we entered the building, stepping lightly over the marble pavement to the railing around the circular crypt. From this parapet we looked down on the red granite sarcophagus which holds all that is mortal of one of the world's greatest men. Twelve colossal statues, beneath the parapet, face the centre, each commemorating a victory which history will never forget; between these, standards taken in battle. Slowly we passed round to the high altar behind the tomb, and descended to the entrance of the crypt. Above the closed doorway we read the pathetic words: "I desire that my ashes shall repose on the banks of the Seine, in the midst of the French people whom I have loved so much." This wish of the dying captive in the far-off ocean Isle was carried out more magnificently than he himself could have ever dreamed.

The beautiful after-glow of a perfect day tinted the Place de la Concorde as we approached it in our homeward ride. The Place itself became suddenly ablaze with electric lights. Far up the broad avenue of the Champs Elysées the sun's rays still lingered on the glorious Arc de l'Etoile. Between that and ourselves flitted the lights of thousands of carriages returning from the Bois. Through the dusky shades of the Tuilleries gardens to the right twinkled the lights in the Carrousel and Louvre. The parting day still illumined the frieze of the Madeleine as we rode up the Rue Royale.

"I defy you to find anywhere else in the world such brilliance as we have just left behind!" said Budgie.

And her challenge went unanswered.

"MEANINGS OF CHRISTIAN EDUCATION"

THE following excerpts are taken from President E. H. Hughes' inaugural address at De Pauw University, which is published in full in the *Indianapolis News* of Dec. 9:

Wesley and Bolingbroke

The eighteenth century saw two men contesting for the mental suffrage of Great Britain. One was Lord Bolingbroke; the other was John Wesley. If they were not rivals in personal feeling, they were rivals in a more meaningful way. Bolingbroke came with his denials; Wesley with his affirmations. The one offered doubt; the other faith. The one banished God after the fashion of the deists; the other brought Him near after the fashion of the Christians. England stood at the pause. But in the end Wesley worsted Bolingbroke, and the evangelism of his brain and heart defeated the negations of the nobleman. What unspeakable practical effects were wrapped up in that contest of opinion! Who does not know that England's history for two centuries is immeasurably different from what it would have been if Bolingbroke had been victor? And who can measure the influence in this new country of the triumph of Wesley's conception of life? Had our leader failed, this inauguration event would never have taken place; many gracious institutions of mercy and help would have no room in our modern life, and every palace and cottage between these two great oceans would have been filled by a different moral atmosphere. The defeat of Bolingbroke's opinions by those of John Wesley started a power more utterly practical than any which drives the wheels of the working world or moves to issues the commercial forces of this bustling age.

Theologian and Scientist

It may be urged here that the church has not always shown an open spirit. It is sometimes sweepingly asserted that the

scientist has first found his facts and then has made the theory find him, while the theologian has first found his theory and then has made himself find the facts. The word is true of some scientists and of some theologians. Dogmatism is not distinctive of any one class. There have been open-minded theologians and shut-minded scientists, and open-minded scientists and shut-minded theologians. For either party to claim a monopoly of eagerness for truth is both false and insulting. And, besides, is the theologian the only representative of the church? Was the place of Hugh Miller in the Church of Scotland less sure than that of Chalmers? In the Christian colleges of today is science alone or theology alone? Or are not both companions in the curricula? We may well have done with the raising of unreal issues. The theologian and the scientist are partners in the quest for truth.

Sacred Ministry Not Limited

This is not the season for any discussion of the nature of the call to preach. We press the point no further than to say that if we teach men that all legitimate work should belong to God, we certainly teach that there is more than one form of "sacred ministry." The man who enters the ministry because he feels that it is the only way of giving all of life to God is a heretic at the outset. The Christian college, with its graduates distributed in scores of occupations, is a protest against any such practical heterodoxy. The church has consecrated its gold to the schools because it believed that youth should have a Christian training for all legitimate forms of employment. The breadth of that conception deserves grateful emphasis. But from this view-point we may see how the ministry can gain a new glory. What a privilege to teach men that all life is to belong to the Lord; that all honest endeavor is sacred; that there is a way in which ideals can be brought back; that the sin which soils so much of legitimate work and fathers all illegitimate work may be forgiven and defeated forever! When our young men understand the sovereign charm and the infinite reach of the ministerial pursuit, our brightest and best will come to it with an eager and glad consecration.

Meantime, our Christian colleges are the great hope against a disastrous depletion. Say what we may as to the complete equipment and splendid work of our State institutions, the sure fact is that they are not turning their graduates toward the ministry of the church. In the five years just preceding, three hundred young men have graduated at the Boston University School of Theology. Of the three hundred, eleven came from State schools. This means that the Ohio Wesleyan University alone has sent more men to this theological seminary in the last five years than all the combined State schools of our nation. Analyze and explain the figures as we may, we are driven to this judgment: The hope for a well-equipped ministry lies in the church schools of our nation. If that were all, the function of institutions like our own would still be important. But that is not all. This Christian college is consecrated to breadth of life. It prepares its sons and daughters for every form of usefulness. It is neither monastery nor nunnery; its novitiates are dedicated to all types of human service. It believes that every truth when properly understood and interpreted may be pressed into the service of the kingdom. In its ideal it is the academy of humanity, the vestibule of the whole temple of life, the school of all sciences, the apprenticeship of all occupations, the training ground for all soldiers of the King.

THE FAMILY

THE YEAR'S LAST JOY

EMMA A. LENTE.

The blighting mantle of frost has lain
All heavily on the land,
The Year is shorn of his latest sheaf,
And the trees in silence stand,
Bereft of their mass of whispering leaves,
And the land for its treasures mutely
grieves.

The birds of summer were glad to go
Where the Southern sun shines clear;
They would not stay in the chilling wind,
To gladden the aging Year,
Who sees in sorrow his ravaged lands,
And finds his flowers dead in his hands.

But wait, Old Year, you shall laugh once
more,
For Nature will weave you a mantle
white,
To spread all over your barren fields,
And beauty shall cover blight;
And merry and clear will the sleighbells
ring,
When the holly garlands are blossoming.

And evergreens from the forest glades
Will hasten to garnish the church and
home,
And to praise and honor one day of days
The people with greetings and gifts will
come,
And the weary and sick will truly say,
They are better because of the Christmas
Day.

And then, Old Year, you will hear the
songs
Of the Christ-child's birth ring clear and
high,
For the Christmastide is the crown of all,
And our dearest joys in its keeping lie;
And the carols and bells will solace your
ears,
As you journey after departed years.

Poughkeepsie, N. Y.

THE CHANGING YEARS

" 'Tis midnight's holy hour, and silence now
Is brooding, like a gentle spirit, o'er
The still and pulseless world. Hark! On the
winds
The bell's deep notes are swelling. 'Tis the
knell
Of the departed year.

"No funeral train
Is sweeping past; yet on the stream and wood,
With melancholy light, the moonbeams rest
Like a pale, spotless shroud; the air is stirred,
As by a mourner's sigh; and on yon cloud,
That floats so still and placidly through
heaven,
The spirits of the seasons seem to stand —
Young Spring, bright Summer, Autumn's sol-
emn form,
And Winter with his aged looks — and breathe
In mournful cadences, that come abroad
Like the far wind harp's wild and touching
wail,
A melancholy dirge o'er the dead year,
Gone from the earth forever."

Thus tenderly, solemnly, sang the poet,
George D. Prentice. To his sentiment our
hearts respond as we look sorrowfully at
the form of the departing year, and think
of what it has been, and what we through
it have gained or lost. It is dead, yes, and
with it how many bright hopes, alluring
prospects, golden opportunities, and good
resolutions! Whatever the coming years
may have in store for us, they can never
bring back that which belonged to the ones
that have gone. Their opportunities can
never be recalled, their mistakes never be
corrected. What we have written we have
written; the record must stand, and we
must face it. The book is sealed. Tears
and regrets are unavailing. No wonder
that the thoughtful man is solemn when he

thinks of the dead years, and all they have
carried to their graves.

"I said, 'The Past, it is dead,
I will bury it deep and still,
With a tablet over its head —
Of the dead one may speak no ill."

"I dug deep down in the loam;
I sealed up the grave with prayer;
But the Past was the first one home,
And waited to greet me there."

No, the past is not dead, in this sense.
It lives with us, and will live forever. Its
record is in memory, and memory is alive,
and will find many things to quicken it
into action. Its vast treasures are inde-
structible, more so than the records in
library or vault. No moth or rust or fire
can imperil them. Memory is a faculty of
the mind, and mind is immortal. So the
dead year will live with us, and we with it
in all its joys and sorrows, with all its good
deeds and evil. We shall be humiliated,
shamed, saddened by its follies and mis-
deeds, and deplore them. We shall rejoice
over good deeds well done, and our hearts
will be stirred at the remembrance of God's
mercies with which the year was crowded.

"Of all sad sights I've witnessed the saddest
now I see,

A soul that's still unpardoned, though
warned from wrath to flee;
One which refuses mercy, though Jesus bids
it come;
One which prefers to perish, and so must
meet its doom."

Reader, is the picture true?
Does the old year speak of you?"

At the turning of the years all the past
should be settled. Have we sinned?
Thank God, we may have pardon, full
and free and immediate. "There is for-
giveness with Thee, that Thou mayest be
feared," and we should avail ourselves of
that mercy, that all the errors and sins of
the dead year may be pardoned, and we
may have the assurance that the new year
finds us under the smile of the Father's
forgiveness and love. Thus will we keep
our record clean.

"Lord, Thou hast been our dwelling-
place in all generations.

"Before the mountains were brought
forth, or ever Thou hadst formed the earth
and the world, even from everlasting to
everlasting, Thou art God."

"But Thou art the same, and Thy years
shall have no end."

In the midst of change and uncertainty
there is One who is settled and unchange-
able. The Lord changes not. To Him
"one day is as a thousand years, and a
thousand years as one day." He is the
Ruler and Lord; also the Father and
Friend. Under His wings we may dwell
securely. To Him we can cling, and be
sure of sympathy and help. To Him the
faithful always turn, and in Him they
trust.

Because of His stability and His interest
in us, we face the future with confidence.
It is hidden from us, but He knows it.
"We walk by faith, and not by sight."
Walking thus, we know that through storm
or sunshine we shall go safely.

"So teach us to number our days that we
may apply our hearts unto wisdom."

We must, if we are wise, redeem the
time. How? We cannot buy back any
that is gone. The only way to redeem the
time is to use the present. Here is our
weakness. We discount the present. The
past we magnify. In its perspective all
things grow to undue proportions. Its

men and events are worthy of all honor
and dignity.

The future is big with promise. Tomor-
row will be a great day. Coming opportu-
nities are full of hope. But the present is
prosaic. It is matter-of-fact and hard.
We must get through it as best we can,
and reach the golden future. How shall
we spend the present easily and pleasantly
that we may come to something far better?

What a mistake and misfortune! The
present is to us the greatest. It is all we
have, and all we can be sure of. There-
fore, it must be faithfully used. The pres-
ent duty, the present opportunity — these
are best for us. And if we would look
back on the coming year with pleasure we
must see the importance of the present,
and use it properly. — *Pittsburg Christian
Advocate.*

AUNT JANE'S CHRISTMAS
VISIT

MYRA GOODWIN PLANTZ.

"IF she would only come some other
time, papa! An old lady will not
be interested in our holiday plans, and
how embarrassing to have any one around
who dresses as she did when Lincoln was
President."

"It is not as bad as that," laughed Mr.
Jackson. "My Aunt Jane has taken a
conscientious stand against changing the
fashion of her clothes while they are good
enough to wear, which I wish would be-
come a law. She has a good kind heart,
though she would not waste the odor of
an onion if she knew how to save it. She
has great need to economize now, for she
put in all her savings and even mortgaged
her farm to help develop a new mine.
The mine has proved worthless, and poor
Aunt Jane has to take in sewing or go out
nursing to keep up her interest money. I
hope you girls will help give her a
happy Christmas."

"We will make her have a good time
for your sake," replied Jessie, warmly.
"We shall all be old some time, and will
want attention. Madge dreads her visit
because Helen Morris is coming. She
has everything so grand at home that
Madge wants the best Jackson foot for-
ward. Then Bess is to have her 'gentle-
man cousin,' as Bridget calls it, and he
makes sport of ridiculous things. I will
fix a bed in the children's room and give
Aunt mine, so the guest room Madge has
made so artistic can be kept for Miss
Morris."

Mr. Jackson smiled gratefully at his
youngest daughter. They were all three
kind-hearted young women, and were
more or less interested in church work;
but the idea of having a maiden lady of
uncertain age and very uncertain man-
ners for the holidays did not appeal to the
older daughters as a pleasant thing.
Jessie was just as full of her own plans,
and just as easily embarrassed over the
mistakes her friends made, but she had
found life's golden key to happiness. She
did everything that seemed a duty "as
unto the Lord."

"Perplexities never come singly," Mrs.
Jackson announced the next morning.
"Just when we are to have so much com-
pany, Bridget declares she must have a
week off."

"Never mind, mamma," said Jessie.
"I have neither a wealthy friend, nor a
lover-coming, so I promise you I will act as

cook and take care of Aunt Jane besides. I'll take her to all the picture galleries and big stores before Bridget leaves, and we will manage finely."

"You are a good girl, Jessie," said Bess. "If you are ever engaged you will understand that I must have time to go out with Frank when he will be in the city only a week. But I will keep the rooms in order."

"And if you ever have a rich girl friend, you will see how I feel about Helen. I do not want her to think we are poor and common. I'll make it up to you when I make a fortune off of my paintings," said Madge.

"Don't hurry, ma'am, on my account," replied Jessie. "When mamma gets well enough to care for the house alone, I'll go on with my education and will not need any fairy godmother; though who knows but there may be one in the big pumpkin I have waiting in the cellar for my Christmas pies?"

It was just like Aunt Jane to appear on the scene before she was expected. That very evening the door-bell rang as the family were starting to the dining-room, and when little Fred opened the door a tall, gray-haired lady walked in.

"I am your Aunt Jane, sonny. Where is your pa and ma? I got things fixed to leave early."

"Walk right in, Aunt Jane," said the boy, politely. "That's Ed, my twin, peeping through the door. We are ten, and play football."

"A killing game!" sighed the old lady, as she followed the boy into the dining-room.

"This is Madge—she paints," said Fred, anxious to give as much information as possible.

"You mean Elizabeth. Her cheeks show it," said the visitor, eyeing the young lady who had turned scarlet when she saw the old-fashioned cloak and a bonnet that might have belonged to another generation.

Mr. Jackson and his wife came forward with a hearty welcome, and after a moment's hesitation Jessie put her arms around the old lady's neck and kissed her, saying: "I am going to be your little girl, Aunt Jane, and I want to give you my love at the very start."

The severe-looking face lighted up a moment and the keen eyes behind the spectacles grew moist. "Well, I reckon you don't mind old maids. I got a man to take the place for a year. He'll let it go to pot, I know, but I wanted a spell away from the crops and critters."

Before this piece of news could be answered Bridget appeared with steaming oyster soup.

"Aunt Jane, there is a place to wash in the back hall, and you needn't go upstairs; you must be tired and hungry," said Jessie.

"I be," answered the old lady. "I give my lunch to a woman with a lot of hungry children, and I wasn't goin' to pay for victuals on the train."

The supper was delayed a few moments, and when Jessie returned with Aunt Jane every one tried not to be depressed by her presence, or to notice that she made a noise with her soup and later put her knife in her mouth, and did so many queer things that Fred wondered

why she was not sent away as he had been more than once for breaking rules of table etiquette. I must confess the young ladies had some cause to feel embarrassed over their antique relative. Madge had always boasted a little of her family connections, for was not a United States senator her mother's brother? She was glad at heart that she had this distinction to offset Helen's millions; but what would that young lady think of the "blue blood" in the Jackson side of the house when she saw Aunt Jane?

The very first evening of her visit Helen had a good opportunity to get acquainted with the other guest.

"Is it your pa that has the big pork house?" asked Aunt Jane. "I admire his hams and bacon, though I do my own killing. I have tried your pa's side meat, but it is a leetle too salty for me. I suppose he began as a common butcher."

"Not quite that," replied Miss Helen, laughing as she saw the horrified look on Madge's face. "But he worked for a man in a meat market, and I dare say he learned all about the details of the business, though for years he has only been the head manager. I am glad you like his hams. He wants them the best, and I will speak to him about the meat that is too salty."

"You show good horse sense in not being ashamed of what's back of your bread and butter," said Aunt Jane, warmly; for she could plainly see that her two elder nieces were deeply mortified at the subject of "hogs" being mentioned before their guest.

"Do keep Aunt Jane out of the way when Frank comes," begged Bess. "I don't want him to know we have any one in the family so common."

"I will keep Auntie where she can enjoy herself," replied Jessie, warmly. "I never saw any one more willing to help others than she. She does half the cooking now Bridget has gone, and she is always ready to mend the boys' mittens or tell them a story. She is poorly dressed, but she likes pretty things, I can see that. And though she does talk in an old-fashioned way, she is a very intelligent person, and has done a lot of reading back there in the country. I do not have to explain pictures and statuary as I expected. And how she does drink in a lecture or sermon! She has taught me in the art of listening. She is so well informed in the Bible I envy her."

"Well, I am glad you are not mortified at the way she looks," said Bess. "You are giving her a lot of time I supposed you needed for your Christmas work."

"I am making her my Christmas work," replied Jessie, smiling. "My Christ work," she said softly to herself.

Bess found the situation very trying. When her special friend came, Aunt Jane seemed to fancy the good-natured young gentleman, and would appear with her knitting when she knew Bess was in the parlor alone with Mr. Browning. "Go right on courtin'," she would say. "Don't mind me. I like to knit in this front window where I can see folks. I am dead tired of trees and still places. When Peter Smith waited on me, I expected ma or grandma around. You never thought I had a beau, Elizabeth?"

Well, I did. I made my rag carpet and my setting out, and then Peter ran away with another girl. It wasn't romantic like his bein' shot in the army, but ma needed me at home (she was blind for ten years), and I couldn't leave her, even when a widower came along with ten children."

"Did he bring them with him?" asked the young man, feigning great interest.

"No, but I had circumstantial evidence that he had them to home. He had a big law practice, and wasn't wearing out a good office chair waiting for a case."

"You have the best of me now," laughed the young man; for every one knew he did not yet have the chance to put in practice what he knew.

There was one thing that pleased the whole family. Aunt Jane had allowed Jessie to loosen her beautiful gray hair into fluffy waves over her high forehead, and this relieved the severe expression of the face. After all Aunt Jane was not an old woman, and they all agreed she would be a fine-looking one if she would take more thought about her apparel.

Christmas day brought several great surprises to the Jackson family. The tree was to be left for Christmas afternoon, so Mr. Browning could be one of the family. Aunt Jane was the last to come downstairs, and she surprised every one by appearing in an elegant silk dress. The next surprise was that every one in the family had an expensive present from her.

"This is too much, Aunt Jane," Mr. Jackson said, when he received a pair of much-needed cuff-buttons.

"Oh, no, I hain't got many folks of my own. There is a box for Jessie back in the branches," was the answer.

Every one waited breathlessly to see what Jessie could have in addition to the dainty gold watch she had proudly pinned on her dress. It was a common-looking box, but inside was a piece of paper with these written words:

"For great kindness to a lonely old lady I wish to present my great-niece Jessie Jackson, with a year abroad."

"Why, Aunt Jane! I thought you had lost everything in your mine," exclaimed the astonished nephew.

"I thought so, too, when the mine closed up for good; but this summer the next mine found we had the rest of their rich vein far below where the new company had worked, and a good party made the sale, and I am a rich woman. I came to get one of your girls to go to the Holy Land with me. I want to see where our Lord walked, and the very lake He stilled. And I want to see some of the missionaries I have read about, and the wonderful things in Europe. John, I hain't had no chance to be like other folks. I am goin' to learn how to talk and act so Jessie won't have any cause to be ashamed of her old maid aunt, and I want to do the Lord's work with His money. Will you lend me Jessie for a year? I've nothing to blame the other girls for, but Jessie has shown she has chosen the good part. It was more than pity and love for a plain old woman that made the child treat me as if I were a queen."

"Whatever the motive when you first

came, I soon learned to love you for yourself," said Jessie, putting her arms around her aunt.

"I believe it, child, and that's the Lord's way to give us love for our burdens if we take them up cheerfully," replied Aunt Jane.

Appleton, Wis.

THE FADING YEAR

With silent step and slow,
The old year glides into the shadowy past,
As tall ships solemn go
Out into ocean's desert, drear and vast.

Oh, with this fading year
Would all unworthy thoughts might now depart!
Perish each base-born fear
And selfish aim. Lord, cleanse th' awakened heart!

And with the new dawn stealing
Upon our household homes with noiseless feet,
Come every generous feeling,
All heavenly influence mild, sedate and sweet.

Come with the growing day,
Increase of wisdom bending from the sky;
Come with fresh airs of May,
Glad hopes, and grateful pulses bounding high.

Come with the summer hours,
Large hearted love, compassions full and free,
With autumn's falling flowers
Come holiest trust and peace and charity.

And when the winter blast
Of some young year grown old is round us sweeping,
Come, angel death, at last,
And waft us hence to God's eternal keeping!

— Exchange.

THE HOLLY-BERRIES

N. N. S.

I NEVER thought to write about our family, but, lately, it has seemed to me, owing to the admiring glances cast upon me (as I hang against this plate-glass window in a fashionable New York residence), that I must be very bright and quite startling by contrast with those very plebeian people who take part every year in the Christmas festivities (you know, of course, I mean the Ground-Pines and the Spruces). I think the Mistletoes are rather more aristocratic; at any rate, there is a delicate beauty in their fair features, and I will be just to them, although some of them have been spiteful enough to say we each had a black eye and that we rouged, also to complain that we were always so identified with the Thorny Leaves, our near relatives, that it hurt their sensitive feelings to hold much intercourse.

We are on very good terms with the whole St. Nicholas family, and I can tell you December is the busiest month in our whole year. Then we never have a moment's rest, but are twisted and turned to suit the convenience of every one; and, oh! the tales I might tell—romances tender and true, jealousies greener than I can paint, selfishness in high life and low. Jeweled fingers twine us into wreaths for the churches, or, with ribbons as red as our cheeks, fasten us to dainty parcels; the old market-folk fill their baskets with us, and we are eagerly bought and trundled about all over the city. We have

sharp ears, and I grieve to say they tell us that all is not peace and good-will at this festive season—in fact, there is an old legend, which has been handed down in our family, to the effect that we were once as white as new-fallen snow, but so many packages adorned by us, and so many little notes we were obliged to carry, were either filled with gifts that didn't mean love, or words that were only written to seem the right thing, that we, feeling powerless to prevent the deception, could only blush for our false position; so that, in time, the color deepened to our present hue. Think of this, ye who pass me by, each on a different errand! Old folk and little folk, rich and poor, let my faint whisper be heard in spite of the chimes, the merry sleigh-bells, the crackling of the yule-log, the laughter of the gay, the sighing of the sorrowful. Then, perchance, ye may learn, even of such a tiny creature, how beautiful is the gift I would bestow at this Christmas-tide—sincerity.

ONE OF THE HOLLY-BERRIES.

P. S. There is in my letter an undertone that is not all humility, or peace, or good-will, and I am not without prickings of conscience as I hide between the leaves.

Christmas Giving and Christmas Loving

A FEW friends gathered with Mary Kendall and her mother around their hospitable open fire, had been talking over this vexed problem of Christmas giving and had been relating experiences.

"I spent enough last year to bankrupt me for a month," said one, "and my friends spent more on me, and we have nothing to show for it but a lot of trash we can't find store-room for."

"The same with us," said Nora. "Last year we spent sixty dollars, which we could ill afford, for Christmas presents, and such an assortment of ink stands, paper cutters, lace handkerchiefs, jeweled shoe buttoners and silly bric-a-brac of all kinds as we and our friends exchanged with each other! It makes me sick to think of it."

"I have had a few nice Christmas presents," said Mary, with a soberness that set us all to laughing, and Mary smiled, too, as she stirred the fire until the sparks brightened the dusky room.

"What were they, Mary?" asked Bess, the curious one.

"Two plain linen, hemstitched handkerchiefs, a pair of stockings and a box of writing paper were the most acceptable presents I ever had. They were so delightfully useful."

"The most precious Christmas present I ever had," said Bess, "was the tiny blue-and-gold copy of Miss Havergal's 'Forget-me-nots' which Nora gave me. I have read it every day since until it is ready to drop to pieces, but I shall have it rebound and shall always love it more and more."

"I can remember some nice Christmas presents I have had," added Miss Melissa, sitting quietly in the corner. "There is a dear little volume of 'Gold Dust' in gold and scarlet which I would not part with for money; a silver ink eraser and a pair of letter scales, which have been my friends and companions for years; then a closet-door bag, so useful that I am glad of Christmas whenever I put anything into its capacious pockets."

"When I was a child," observed Mother Kendall, rounding the mitten she was busy knitting, "the Christmas time was

simply a joyful festival, with no weariness or anxiety about it. We were poor and lived in a log house, and my mother had no money to spend, but she made a beautiful rag doll, which went into my stocking with a roll of bright calico pieces, a gilded cut-glass bottle that was still scented with perfumery, a paper of brown sugar and cinnamon, and a gingerbread man, brown and crisp, looking out at the top. I was as happy as any child today who receives loads of expensive toys, because each little gift, poor though it, was, told me of mother's love."

"It is the loving thought that makes a gift shine," said Mary. "The most valued present I ever had is the etching Miss Melissa gave me of Ary Scheffer's 'Christ and St. John.' It speaks to me every day of love, and makes me better. Mother, shall we read Sarah's letter? You did enjoy it so much when it came."

"This letter from Sarah," explained Mrs. Kendall, "shows what rich returns in gratitude one may receive from a Christmas gift when well chosen."

"I wish to thank you," Sarah writes, 'for your kind gift of the magazine this year. I am sure you will like to hear what a source of pleasure it has proved to so many. I have sent it each week to my brother Tom; and he has, in turn, handed it over to a minister living next door, who can hardly wait for it, Tom says. Anna has many of the numbers to read before they go to Tom and so has Mrs. Roberts. So you can see the "little candle" has spread its rays wide. The magazine to one who reads it is an education and an inspiration. Once more I wish to thank you for the good it does me in my own life.'

"I consider that Christmas gift one of the richest investments I ever made," said Mother Kendall, folding the letter carefully and replacing it in the envelope.

"Tell us, Mother Kendall," said Bess, "what was the very best Christmas gift you ever received?"

"The very best," returned Mother Kendall thoughtfully, looking over her glasses into the glowing embers of the fire, "the very best gift I ever had came unexpectedly one Christmas evening. I can remember how the snow sparkled and how the light shone out through the bare branches of the trees as we went up the street with a basket of home made gifts for our poorer neighbors. On the way we stopped at the post office, and there was the gift—a letter. In two minutes it made a wintry night over into a June garden blooming with roses."

"It was a love letter," said Miss Melissa, softly. — FRANCES BENNETT CALLAWAY in *Union Signal*.

BOYS AND GIRLS

THE LITTLE GIRL CHRISTMAS TREE

MRS. ANNIE E. SMILEY.

HAROLD GREY was half way up the stairs before Elsie had fully made up her mind to do it, though she had been screwing up her courage for over an hour, since she saw old Dr. Willette start off for his usual afternoon visit to the town library.

"I'm really going over," she said, when her brother Harold came in and threw his old-fashioned skates down on a chair.

"I'd rather go without any Christmas tree than have you beg one of that old skinflint," Harold said, when he saw that his sister was in earnest.

"I don't mean to beg. I mean to tell him you'll do errands for him to pay for the little girl tree," Elsie answered, as

she took one more look out of the window. There, in one corner of Dr. Willetts' old-fashioned garden, a beautiful spruce tree grew, while just behind the big tree, in a corner by the fence, a prim little spruce was growing. Elsie said the little tree looked like a child who had been naughty, and so had been made to stand in the corner until she was good; so she always spoke of the two spruce trees as the "mother tree" and the "little girl tree."

"You just hang your flag out of the window to give me courage, and then sit and watch till I come back," Elsie said, as she tied on her pink woolen fascinator and ran down the stairs.

Sure enough Dr. Willetts was just coming round the corner of his house with his arms full of books. You could almost tell the time of day by Dr. Willetts' daily visits to the big stone library.

"I came over to ask you if you would sell the little girl Christmas tree," Elsie stammered out, as she followed the old man to his doorstep.

"Sell a little girl a Christmas tree?" Dr. Willetts said, in a surprised tone. "Why, little girl, I don't keep Christmas trees for sale."

"But you would never miss it if you did sell it," Elsie said, with the tears coming to her eyes with disappointment.

"Come in, and we will talk it over," the old man said kindly, for he could not bear to see a child cry, and his heart was as tender as his voice was rough.

From the doctor's study window you could see the big spruce tree, and Elsie pointed to it as she told her story. "You see, we have always had a Christmas tree every year before, for mother saved and planned for it; but she was sick a long time, and Dr. Marble charges more than you do, I think, and then, when mamma died there were more bills. Papa hasn't said anything about a Christmas tree this year, and Harold and I didn't like to ask him for one."

"So you want me to cut down my beautiful big spruce tree for you?" the doctor said, smiling into the eager, upturned face.

"I said the little girl tree, not the mother tree," Elsie answered, "and besides, I don't want you to give it to us, for my brother Harold will shovel snow and run errands and pay you for it before the winter is over."

"I don't know what you mean," said the doctor.

"If you lived up in my house you would know," said Elsie. "From that window, where you see a flag waving, you can look down into this garden and see a cunning little tree, about as tall as I am, standing in the corner out of sight, with the mother tree holding her skirts in front of her so no one can see her. I call her the little girl tree, and I look at her every day; but perhaps the mother tree would be lonesome if you sold the little girl tree to me and my brother."

"Well, I surely should not miss her, since I did not know she was there," the doctor said, when Elsie had finished her story.

"Then you will sell her?" Elsie cried out in delight.

"I will send the little tree over by tomorrow night, and we will agree on the

price later," Dr. Willetts said; and Elsie ran home as fast as her feet could carry her.

"He isn't as cross as two sticks," was Elsie's breathless remark when Harold opened the door.

"I s'pose I shall have to work all winter to pay for it, and it isn't much bigger than a feather-duster, any way," Harold said, ungraciously, when his sister had told him that the tree was really coming on the very next day.

The next day was the day before Christmas, and Elsie swept and dusted and baked and scrubbed to get ready for the party she meant to have that night. She was twelve years old, though she was small of her age, but her mother's long illness had made it necessary for her to be the little housekeeper, so now she got the meals and kept the house tidy, while a neighbor came in occasionally to help with the heavier work.

By late afternoon everything was ready, and it was yet an hour before the time when Elsie's father would come home for his supper. Strings of popcorn hung over the back of a chair, and shining red apples, tied to lengths of string for hanging, were all ready for the tree, while twelve frosted White Mountain cakes stood in a row on the table.

Harold had earned twenty cents shoveling snow, and with this he had bought the popcorn, and a long candy cane for his father, while a pink sugar dog was hidden in one corner of the wood-box, where Elsie would not find it.

The flag was out so Dr. Willetts would know where to come when he brought the tree, and the two children were beginning to wonder why he did not appear when they saw the big door of the doctor's house open, and the doctor, with the little girl tree in his arms, coming out.

It had been missing from its corner by the fence all day, for the doctor's man had cut it down before the children were out of bed.

It really was bigger than it looked; it was so tall that Elsie could not reach the top tip as the doctor set it down upon the floor, but of course the box it was fastened upon made it higher.

Dr. Willetts sat down by the fire and watched the children as they trimmed the tree.

"How many are coming to your party?" he asked, as he saw the twelve little cakes.

"Only papa and Harold and me — unless you will come, too," Elsie said, as if afraid of giving offence.

"I suppose I am the little girl tree's papa," the doctor said, with a quizzical look; and so it was settled that there should be four at the party, instead of three.

Dr. Willetts went home, for he said he must put on his dress suit if he was coming to a party; and when Papa Grey came home and found that his book-loving old neighbor was to be his guest, he put on his best clothes, and went out to buy some candles for the tree.

Just after supper Elsie heard a knock at the door, and there stood Dr. Willetts' man with two great baskets in his hands. In one basket there was a fine, fat turkey, a mince pie, some candy, nuts, and raisins; while in the other a great doll was

hidden, and books, toys, and games filled the basket to overflowing.

Elsie danced with delight, and Harold felt sorry he had ever said that Dr. Willetts was as cross as two sticks.

The party was a great success. The little girl Christmas tree did not sulk because she had been taken from her mother, but seemed rather to rejoice that she had reached the age when she might leave her secluded life and make her bow to the world in a grand coming-out party. Her green skirts stood out stiffly with their rows of white trimming and their spots of color, like red roses, and the twinkling lights seemed like sparkling eyes in the upper branches.

Dr. Willetts had three frosted cakes, the pink dog, and the candy cane; Papa Grey had a store of books and magazines that had been found in one of the big baskets; and Elsie and Harold had so many beautiful presents that they could not count them on the fingers of both hands.

This was only the beginning of better times, for Dr. Willetts found that Mr. Grey was just the man he had been looking for to take old Tom's place, and it was not long before the Grey family were living in the wing of the old stone house, and Elsie was able to go to school again, as the doctor's housekeeper prepared the meals. When summer came Elsie often walked in the garden, and so metimes she went and stood in the corner where the little girl Christmas tree had hidden herself so long; for, as she said to Harold: "The mother tree must be lonesome, so I will make believe that I am the little girl tree."

Springfield, Mass.

WHAT THE TOYS SAID

The Hobby Horse said,
As he shook his head:

"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horns blow,
And must race away till I'm out o' breath,
To the Little Boy who will ride me to death!"

And the Toy Drum said:

"I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home,
I can beat my way through the snow!
Away! away! till I'm out o' breath,
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head

Shone over the wintry snow:
"To the Little Girl
Of the golden curls
In a fairy coach I'll go;
Far, far away, till I'm out o' breath,
To the Little Girl who will kiss me to death!"

But the Elephant said:

"If that way I'm led,
And they treat you all so bad,
I tell you now
That there'll be a row,
And they'll wish they never had!
For I'll pack them all in my trunk, you see,
And look it, and throw away the key!"

— Atlanta Constitution.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson I

SUNDAY, JANUARY 3, 1904.

LUKE 2: 40-52.

THE BOYHOOD OF JESUS

I Preliminary

1. **GOLDEN TEXT:** "And Jesus increased in wisdom and stature, and in favour with God and man." — Luke 2: 52.

2. **DATE:** A. D. 8, probably, in April, the date of our Lord's birth being estimated at four years before the Christian era.

3. **PLACES:** Nazareth and Jerusalem.

4. **CIRCUMSTANCES:** Our lesson omits the birth of Jesus, the adoration of the magi, the slaughter of the innocents by Herod, the circumcision, the presentation in the temple, the flight into Egypt, and the return to Nazareth after Herod's death.

5. **HOME READINGS:** Monday — Luke 2: 40-52. Tuesday — Deut. 16: 1-8. Wednesday — 2 Chron. 34: 1-7. Thursday — Prov. 4: 1-9. Friday — Prov. 8: 1-17. Saturday — Prov. 2: 1-9. Sunday — Matt. 2: 13-23.

II Introductory

Our lessons for the new year begin with the boyhood of Jesus. Entering life as a babe, He grew into healthy boyhood; but His mind and heart more than kept pace with his bodily development: He was "filled with wisdom," and God's grace was upon Him. These traits were illustrated by the one recorded event of His childhood. At the age of twelve He was taken by his parents to Jerusalem to attend the Passover. No account is left to us of the emotions with which He gazed for the first time upon the city where all the previous history of the nation centred. "We know not whether He understood at that early age the full significance of its symbolism and comprehended that He would be called upon in due time to fulfill those solemn types;" but it seems certain that what He saw aroused in Him a spirit of inquiry so unquenchable that He lingered in the city after the caravan with which His parents journeyed had departed. They supposed Him to be in the company, but His eager feet had carried Him to the temple precincts; and, when discovered on the third day of absence, He was sitting among the astonished doctors, "both hearing them and asking them questions." To his mother's childing inquiry and complaint He returned the calm reply, so full of mystery and meaning: "Wist ye not that I must be about My Father's business?" They were amazed at this answer and failed to catch its significance. The Jewish mind was not familiar with the conception of Jehovah as "our Father which art in heaven." That came to the world in the after teaching of Him who had just now, seemingly, become conscious of His divine relationship. But it must have been wonderful to see this Holy Child, checked in the full tide of His eager questioning, rise with prompt obedience to His feet and turn submissively from the companionship and converse of these venerable teachers to follow His parents to Nazareth and enter upon the lowly duties of the village carpenter. Never did filial obedience receive such a consecration as in this dutiful child Jesus.

Eighteen silent, unrecorded years passed before His ministry began.

III Expository

40. **The child grew.** — Coming under human conditions, our Lord fulfilled the law of such conditions. **Waxed strong** — increased in strength as well as stature. In **spirit** — omitted in R. V. Filled with wisdom — the receptive mind balancing the growing body. The grace of God was upon him. — The spirit expanded with the body and mind. Jesus was the ideal boy, realizing what the best of boys dream. He was healthy, holy, living on the spiritual, not the animal, side of His nature.

How the Child of Nazareth could be a genuine child, and pass through successive stages of development, is a problem to finite minds. We instinctively associate growth with imperfection of knowledge; and it seems to degrade our conception of the infinite perfections of our Lord and Saviour to suppose that there was ever a moment from His birth to His death when He was not in the full possession of His superhuman faculties. It is incomprehensible to us that the Omniscient could ever, for one moment, be less than omniscient; and if omniscient, the idea of growth in wisdom is necessarily excluded. Our only resort is to treat the whole subject as a sacred mystery and accept in reverent faith what we cannot understand by reason. Our logic breaks down the moment we attempt to analyze the nature and conditions of the Incarnation. The common explanation — that Jesus was endowed with a truly human soul as well as body, and that under these finite conditions growth was possible, and that His full divine consciousness was held in abeyance till He reached the stature of manhood — even if true, is by no means satisfying. The truth remains, that we cannot solve the problem of Christ's personality. "It is too high, we cannot attain unto it." Our own natures are full of mystery; infinitely more so that of our Lord (W. O. H.).

41. **His parents went** — were accustomed to go. It was required of adult males to present themselves three times a year before the Lord in the temple (Exod. 34: 23). Though females were not expected to fulfill this requirement, "Mary, in pious remembrance of the rule recommended by Hillel, accompanied her husband every year" (Farrar). Passover — celebrated about the time of our April; lasted seven days originally, but the eighth, "the great day of the feast," had been added; called, also, "the feast of unleavened bread;" commemorated the passing-over of the Hebrew houses at the smiting of the first-born in Egypt; was attended by immense multitudes.

42. **Twelve years old** — the age at which a Hebrew boy became "a son of the law," and assumed its responsibilities. At this age, too, he was graduated from the treatment of a child. He could not be sold as a slave by his parents; he was required to learn a trade; he could be presented in the synagogue; he would wear the phylacteries; he finished the Mishna and began the study of the Talmud.

At this age, according to Jewish legend, Moses left the house of Pharaoh's daughter; Samuel heard the Voice which summoned him to the prophetic office; Solomon gave the judgment which first revealed his possession of wisdom; and Josiah first dreamed of his great reform. Nay, more, according to one Rabbinical treatise, up to this age a boy only possessed the *nepheah*, or animal life; but henceforth he began to acquire the *ruach*, or spirit, which, if his life were virtuous, would develop, at the age of twenty, into the *nishama*, or reasonable soul (Farrar).

43. **Fulfilled the days** — the Passover week. Jesus tarried behind. — The reason for this lingering is given farther on. He was spending his time with the "wise men" — the doctors of the law — apparently so engrossed that He overlooked the termination of the festival. Knew not of it.

— They supposed He was in the caravan, and would find them in the progress of the journey. He was so docile and wise and mature that no anxiety would be felt about Him. Then, too, His age then was about equal to that of sixteen or seventeen with us — an age when He could be trusted to take care of Himself.

44. **Went a day's journey** — usually from eighteen to twenty miles. The first day's journey was commonly shorter. Probably the halt for the first day was made at the eastern foot of the Mount of Olives, not more than two hours' ride from Jerusalem, so as to avoid camping in the hostile region south of Jericho.

45, 46. **They turned back seeking him.** — Farrar draws a vivid picture of the perilous political condition of the country at the time, which, he thinks, would greatly augment the alarm of Joseph and Mary. **After three days** — reckoning from the departure from Jerusalem, probably. The journey out occupied the first day; the return and search by the way the second; and the search in the city the third. **Temple** — in one of the porches or chambers. **Sitting in the midst of the doctors.** — Schaff says: "The custom in the East is for the pupils to sit cross-legged on the floor." Paul speaks of his having been brought up at the feet of Gamaliel. Both hearing them and asking — the usual behavior of a learner. Jesus was not playing rabbi, as the language seems to imply.

47. **Were astonished** (R. V., "amazed") at his understanding. — Doubtless He showed a wonderful insight into the spiritual meaning of the law — so profound for a child of His years as to excite their amazement. His answers. — Judging from His answer to His mother shortly after, these "answers" must have indicated a rare degree of wisdom and spiritual fervor. It was a sort of Bible class, and many teachers will agree with a learned rabbi who says: "I have learned much from the rabbis, my teachers; I have learned more from the rabbis, my colleagues; but from my scholars I have learned most of all."

48. **They were amazed** (R. V., "astonished"). — His parents were awe-struck at finding him in such august company. "Perhaps the incessant contact of daily life had blunted the sense of His awful origin" (Farrar). His mother. — She was, naturally, the more alarmed and distressed of the two. **Why hast thou thus dealt with us?** — Her mother heart had been so pained at the prolonged search that the tone of reproach which pervades this question seems just.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run-down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

flable. Thy father. — Publicly, of course, Joseph bore this relation. Mary had not, yet, in all probability, revealed to her Son the mystery of His birth.

49. How is it that ye sought me? — That is, why did ye not come here at once? Where else could I be found but here? Wist ye not? — Did she not know? My Father's business? — "My Father" contrasts with the words "thy father" in Mary's question. "He delicately recalls to them the fading memory of all they did know; in that 'I must' He lays down the sacred law of self-sacrifice by which He was to walk, even unto the death of the cross" (Farrar). The Revised Version translates "My Father's business" by the phrase, "My Father's house." Literally the rendering is "in the things of My Father."

He claims God as His Father, and not only justifies His conduct by this claim, but expresses the conviction that they should have recognized it. This is the first recorded utterance of Jesus and in it the Divine-human self consciousness is manifest (Schaff).

50. They understood not — did not fully comprehend Him; and therefore He did not derive this saying from them. Says Schaff: "No wonder they did not understand. In those days men, after all the light from Christ's life, after all the evidences of His power in the Christian centuries, fail to understand this saying of His respecting His own person."

51, 52. Went down with them — left the temple and its wisdom behind Him, to tread the lowly, secluded walks of filial obedience. His mother kept all these sayings. — No further mention is made of Joseph, who probably died before our Lord's public ministry began. Increased in wisdom — "the wisdom that cometh down from above." Stature — or "age." He ripened physically and mentally with His advancing years.

Jesus grew up among a people seldom and only contemptuously named by the ancient classics; in a remote and conquered province of the Roman empire; in the darkest district of Palestine; in a little country town of proverbial insignificance; in poverty and manual labor; in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary society; without any help, so far as we know, except the parental care, the daily wonders of nature, the Old Testament Scriptures, the weekly synagogue services in Nazareth, the annual festivals in Jerusalem and the secret intercourse of His soul with God, His Heavenly Father (Schaff).

IV Illustrative

Writers of biographical sketches, and lecturers on great men, always seek to bring forward some illustration from their hero's earlier years of the particular character or gift which afterward led him on to fame. If he be a preacher, we hear of his having harangued his little brothers and sisters in the nursery, like Dean Alford; if he be a musician, of his composing some wonderful piece at eight years old, like Mozart; if a scientific inventor, of his nearly blowing up his father's house with chemicals, like Humphry Davy. And very often a single incident is dwelt upon, while all the rest of the younger days are passed over. What story of Giotto, the painter, is complete without the anecdote of his drawing rough sketches of his sheep upon bits of stone? Or of Washington without the touching incident of his abandoning a sea life when on the point of sailing because of his mother's tears? Or of Napoleon without his victory won with snowballs against his intrenched schoolmates? Or of Nelson without his boyish reply to his grandmoth-

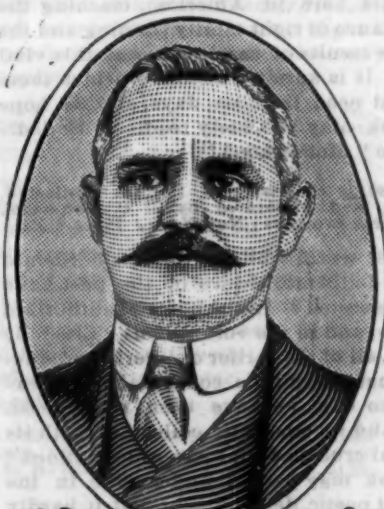
Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered

Swamp-Root Saved My Life.

A Farmer's Strong Testimonial

I received promptly the sample bottle of your great kidney remedy, Swamp-Root, I had an awful pain in my back, over the kid-



MR. T. S. APKER.

neys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bedtime, and was very much surprised. I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and today am as well as ever. I am a farmer, and am working every day; I weigh 100 pounds, the same that I weighed before I was taken sick.

Gratefully yours,

Sec. F. A. & I. U. 504.
Ap-11 9, 1903.

T. S. APKER,
Marsh Hill, Pa.

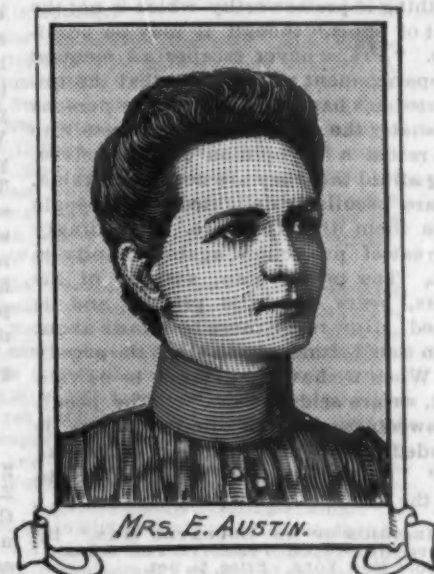
There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back — they tell us in silence that our kidneys need doctoring. If

neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women

My kidneys and bladder gave me great trouble for over two months, and I suffered untold



MRS. E. AUSTIN.

misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief, and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms what-ever. Swamp-Root has proved a blessing to me.

Gratefully yours,

MRS. E. AUSTIN,
10 Nassau St., Brooklyn, N. Y.

To Prove what SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle FREE by Mail.

EDITORIAL NOTICE — If you are sick, or "feel badly," write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about it and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in Boston ZION'S HERALD.

Swamp-Root is pleasant to take, and you can purchase the regular fifty cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

er's inquiry whether he had not felt fear in a certain position of peril, "What is fear?" In cases like these we see the truth of the proverb, "The child is father to the man." We may say, without irreverence, that the Evangelist Luke has here done the same thing (Stock).

At Christmas time next year,
Who knows what changing fortunes may be near?
Take courage, then! For night shall turn to day,
From brightening skies the clouds must roll away,
And faith and hope and love shall all be here
At Christmas time next year.

— Helen M. Winslow.

OUR BOOK TABLE

THE NATURE OF GOODNESS. By George H. Palmer. Houghton, Mifflin & Co.: Boston. Price, \$1.10, net.

Professor Palmer first defines goodness, distinguishing between intrinsic goodness, "the fulfillment of function in the construction of organism," and extrinsic goodness, "when an object employs an already constituted wholeness to further the wholeness of others." He then discusses the four factors of personal goodness, which he considers to be self-consciousness, self-direction, self-development, and self-sacrifice. In the final chapter he directs his attention to the three stages of goodness: the first, which is natural or unconscious; the second, which is mechanical, the product of effort; the third, which is also unconscious, has become automatic and habitual through long practice. "Before goodness can reach excellence, it must be rendered habitual. Consideration, the mark of the second stage, disappears in the third." "Not until conduct is spontaneous, rooted in a second nature, does it indicate the character of him from whom it proceeds." "That unconsciousness is necessary for the highest goodness is a cardinal principle in the teaching of Jesus." We are to become children, He said, making the unconsciousness and simplicity of childhood the goal. "Nothing is praiseworthy which is not the result of effort," though it may be admirable. "Praise never escapes an element of disparagement; it implies that the unexpected has happened." "Those persons are usually the most greedy of praise who have rather a low opinion of themselves. Being afraid that they are not remarkable, they are peculiarly delighted when people assure them that they are. Accordingly the greatest protection against vanity is pride. The proud man, assured of his powers, hears the little praises and is amused. How much more he knows about it than they! Inner worth stops the greedy ear. When we have something to be vain about, we are seldom vain." "The peculiar sweetness which praise brings is grounded in the consciousness of our weakness." These sentences will suffice to show the flavor of the book.

THE RELIGION OF AN EDUCATED MAN. By Francis Greenwood Peabody. The Macmillan Co.: New York. Price, \$1, net.

Three lectures to the students of Haverford College—"Religion as Education," "The Message of Christ to the Scholar," "Knowledge and Service." Prof. Peabody holds that in their fundamental method and final aim religion and education are essentially one. He considers that Jesus, the teacher, has a twofold message to the intellectual life, speaking first of the nature of the truth with which the scholar has to deal, and, secondly, of the nature of the scholar himself. The approach of truth to the educated mind creates, not self-sufficiency, cynicism and conceit, but humility, simplicity, and reverence. The scholar must be not only quick of wit, but clean of heart; must be able to wait, to sacrifice, to free himself from passion, prejudice and fear; must be courageous, serene, with disciplined conscience, intellectual morality, and quick response to every disclosure of truth. He alone who does the will can know of the doctrine, and he alone who is pure of heart can see.

THE CRIMSON BOOK. By Dinsdale T. Young. A. C. Armstrong & Son: New York. Price, \$1.

Here are eighteen sermons of a strongly evangelical type, as may be surmised from the title chosen to indicate it. Most of them are about Christ and His words. The author takes an extremely literal view of Scripture, believing strongly in the imme-

diate second coming of Christ, and other such things. "He is traveling earthwards fast. Soon He will appear in His glory. If He were at hand centuries ago, how much more is He at hand now! He may come today." He takes one of his texts for a sermon on the "Incomparableness of Christ" from Canticles, and says: "I accept with increasing acceptance the spiritual interpretation of the Song of Songs. To me this song is full of Christ. Here He hides me in the secret of His presence as scarcely elsewhere in Holy Scripture"—which shows an adherence to old-fashioned ideas and systems of interpretation somewhat rare in these days.

HER REALM. By Ella Perry Price. Jennings & Pye: Cincinnati. Price, \$1.

Mrs. Price, one of our missionaries at Rangoon, Burma, has given us a fairly good story of American life (written mainly while here in America), teaching the importance of right family training and the terrible results of carelessness at this vital point. It is surely a lesson of which there is great need in these days, and we hope the book may be widely read. It is dedicated to "Motherhood."

TENNYSON'S SUPPRESSED POEMS. Collected, edited, and annotated by J. C. Thomson. Harper & Brothers: New York. Price, \$1.25.

Was it worth while to do this? Should not the deliberate desire of the poet have been respected? In the notes to authorized editions, and in the voluminous "Life" by his son, all of the earlier or interior productions that the public could fairly be expected to care for have been reproduced. Why rake together this collection, with its youthful crudities and experimentations? The book may have a slight value in the study of poetic development, but it hardly seems to be right to drag to light and strive to perpetuate what the author wished to have forgotten. Why spend time on poor poetry when there is so much that is good not more than half studied?

THE FRUIT OF THE SPIRIT POETICALLY INTERPRETED. Selected by Alice Jennings. F. H. Revell Co.: New York. Price, \$1, net.

It is an excellent idea to take the nine graces which Paul enumerates in Gal. 5: 22, and annotate them from the poets. And the idea is fairly well carried out, although no two, of course, would make quite the same selections, and there is a vast chance for variety of taste. Something over a hundred authors are drawn upon. Shakespeare is quoted the most times, and Browning comes second; with Milton, Tennyson, Lowell, Longfellow and Whittier about equal in point of frequency. In many cases an unnatural forcing process seems used to get the extracts in under the heading where they stand. For example, what has Mrs. Browning's "Earth's crammed with heaven, and every common bush a-fire with God," to do with "Meekness," under which it is ranged? It might have been cited under "Faith," together with many other gems which are not given at all.

POEMS. By George Edward Woodberry. The Macmillan Co.: New York. Price, \$1.50, net.

Four smaller volumes are here combined in one. Many poetic effusions which have done service on various public occasions, with credit to their author and satisfaction to large audiences, are here collected. Among them we note the Ode read at the Emerson Centenary service in Boston last May, the Exeter Ode read at the Dedication of Alumni Hall last June, and the Players' Elegy on the death of Edwin Booth, read at the memorial service in New York ten years ago. There are many other sets of verses in the collection having no little merit and some fine lines, but we have noted none

that ring with genius or linger in the mind as calls to a higher life.

THE O'RUDDY. A Romance. By Stephen Crane and Robert Barr. F. A. Stokes Co.: New York. Price, \$1.50.

Two such famous novelists ought, it might seem, when combined, to produce something extraordinary; but it has not been so in this case. The hero is an Irish chieftain or squire of times long ago—there is no indication of the precise period—who starts out to make his fortune in England, mainly with the sword, and after a variety of surprising, not to say wholly improbable, adventures, comes out on top. He made his mark in one way or another, but we hardly think the book will do so, or will add to the reputation of either author.

ADAORA. By Mary E. Bird. F. H. Revell Co.: New York. Price, 50 cents, net.

The sub-title is, "A Romance of West African Missions." How far it is a true narrative is not indicated. But this is of no great importance. It is thoroughly true to the life of that land, and gives a pleasing picture of what may be done, and is done, to ameliorate the hard conditions of the people. Adaora, the heroine, shows some admirable qualities, as does her lover, Nwaosu, and through a variety of experiences which test him well, he earns his bride, develops into a native preacher, and does good service for God. An excellent Sunday-school book.

THE CROSS BUILDERS. By T. Calvin McClellan, Ph. D. Thomas Y. Crowell & Co.: New York. Price, 50 cents, net.

Here are eight brief addresses or essays on the men most nearly concerned with the crucifixion of Jesus, namely, Caiaphas, Judas, Herod, Pilate, Peter, Simon of Cyrene, the Two Thieves, and the Men of Jerusalem. An effort is made in these character studies to show how certain men of today resemble these world actors of nineteen centuries ago.

THE GIRL WHO KEPT UP. By Mary McCrae Culter. Lee & Shepard: Boston. Price, \$1, net.

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have had a close friendship from childhood, as well as keen rivalry in school leadership, often to the advantage of the girl. Now the youth is to go to college, while the girl, whose family are in humbler circumstances, must remain at home and help. With keen perception she sees that her comrade will feel that he is outgrowing his fellow companion. This occurs, and is intensified by the girl's family misfortune. How she determines to and does keep up with her friend in securing an education, and the surprise which she causes later, having succeeded beyond expectation, form the story.

A LASSIE OF THE ISLES. By Adele E. Thompson. Lee & Shepard: Boston. Price, \$1, net.

This is the third volume of the "Brave Heart" series. The romantic story of Flora Macdonald, the lassie of Skye, who aided in the escape of Charles Stuart, otherwise known as the "Young Pretender," for which she suffered arrest, but which led to signal honor through her sincerity and attractive personality, affords a notable theme for an author. Miss Thompson, whose success in historical writings for the young has been so marked, has made the most of her material, and gives a book of genuine historical value as well as of great interest.

THE TRUTH ABOUT SANTA CLAUS. By Charlotte M. Valli. T. Y. Crowell & Co.: New York. Price, 40 cents, net.

A pleasing story of Christmas time — one of the Twentieth Century Juveniles which this wide-awake publishing house is putting out. Santa Claus is represented here as a genial sprite, wrapped in an invisible cloak, who goes about, and, by whispered suggestions of good-will, presses all sorts of people into his service as his special agents for doing good. The success or failure that he meets with in his endeavors makes the tale of the book.

THE MAKING OF A JOURNALIST. By Julian Ralph. Harper & Brothers: New York. Price, \$1.25, net.

This is the recital of a remarkable career as city reporter, war correspondent, traveler, and author. "The Importance of Good Nature," "The Value of Honesty," "The Nose for News," "The Mysterious Sixth Sense," and other such taking titles, allure the reader on, and he knows not where to stop. Dangers, difficulties, adventures and amusement are here in abundance. A rattling good book.

OUR LADY'S INN. By J. Storer Clouston. Harper & Brothers: New York. Price, \$1.50.

The fortunes of young Barbara Cheyne, who is left penniless and dependent on her unsympathetic relatives, are entertainingly narrated by an author, whose first book, "The Adventures of M. D. Haricot," found many readers, and who now sends out this second volume. The heroine's experiences in London, to which great city she ran away in desperation, and where for a time she passes as a man, are quite lively and decidedly refreshing.

DANIEL WEBSTER FOR YOUNG AMERICANS. Edited by Charles F. Richardson, Professor of English in Dartmouth College. Little, Brown & Co.: Boston. Price, \$1.50, net.

Prof. Richardson supplies a paper on "Webster, the American Orator," together with notes here and there. E. P. Whipple's essay on "Webster as a Master of English Style" is given; and the rest of the book is occupied with selections from Webster's greatest speeches. The Constitution of the United States and the Declaration of Independence are also included. A very useful book in schools.

THE VISIT OF LAFAYETTE. By Lucia Gray Swett. Lee & Shepard: Boston. Price, \$1, net.

An aged housekeeper, who was in charge of a colonial mansion in New Hampshire where Lafayette was entertained in 1825, tells the story of his reception. It is in

poetic form — that is, the lines are measured out, more or less exactly, and rhymed — but the matter is the plainest of prose, and one rather resents such poor verses being put in such elegant binding.

THE JUMPING FROG. By Mark Twain. Harper & Brothers: New York. Price, \$1.

A trifling brochure, a mere magazine article, and a short one at that, giving the story of the Frog in English, then in a French form, then rendered back from that into English. Why any one should waste a dollar in purchasing such a thing passes our comprehension.

CHILD LIFE IN MANY LANDS. Edited by H. Clay Trumbull, D. D. F. H. Revell Co.: New York. Price, \$1, net.

Here are twenty four sketches of child life in different lands, each by a different author, first appearing in the *Sunday School Times*, and now bound in a book. Eight pictures are furnished, and much information is supplied.

DADDY JOE'S FIDDLE. By Faith Bickford. Dana Estes & Co.: Boston. Price, 40 cts., net.

Little Chee loved Daddy Joe's fiddle best of anything in the world. Her real name was Opechee, which means "song bird," and she was a little half-Indian child, but her harsh spinster aunt was all Yankee, and found it hard to forgive her brother Joe for having married the beautiful Indian girl who was Chee's mother. This is as charming and sympathetic a study of childhood as has appeared for a long time. The author is a new writer.

SIX GIANTS AND A GRIFFIN. By Birdsall Otis Eddy. Illustrated by Beatrice Baxter Ruhl. R. H. Russell: New York. Price, \$1.25, net.

There are five other stories besides the one about the Giants, including "Jane and the Bears," "Sapphira and the Flying Pig," all well adapted to children.

TANGLEWOOD TALES, and A WONDER BOOK FOR GIRLS AND BOYS. By Nathaniel Hawthorne. With colored illustrations by H. Granville Fell. E. P. Dutton & Co.: New York. Price, \$1.50, each.

Imported books published in London, written for children half a century ago by the greatest of American romancers, and still worthy of their attention.

THE VOICE OF APRIL LAND; and Other Poems. By Ella Higginson. The Macmillan Co.: New York.

Some fourscore poems, or sets of verses, many of them very brief, and most of them suggested by nature, are here put up in a pretty form for the gratification of the author and her friends. We hardly think the general public will care much for them. We have not discovered any among them that seems to contain much inspiration.

FOXY GRANDPA'S MOTHER GOOSE. Frederick A. Stokes Company: New York. Price, \$1.

All who have made Foxy Grandpa's acquaintance previously will welcome this amusing, highly-colored picture-book with its funny verses. Most of the old Mother Goose favorites are here, in a new gay dress.

Magazines

—The *North American Review* for December has, as usual, a large number of able articles on current topics of wide interest and importance; and also, as usual, many of them are decidedly on the evil side. Col. W. C. Church makes the ordinary specious and misleading plea for the restoration of the "Army Canteen," which seems to be so dear to most of the bibulous army officers, who can see no good in total abstinence, and do not see that they confess their own incompetence by asserting that they cannot keep the men from the outside low dives unless they give them a free chance to get grog inside the lines. Col. Church is also guilty of the ordinary inconsistency in saying, on one page, "We are getting as fine a body of young men as is to be found anywhere," and then on another page pleading for opportunity to turn these young men into drunkards or declaring that they are already such scots that they must at all hazards have their liquor. Another article is by Demetrius C. Boulger, in which he attempts to defend the Congo Free State against the endeavor which is being made by the missionaries and the civilized world in general to compel it to treat the natives with some degree of decency and humanity. Ernest Crosby tries to show that we of the North made a great mistake when we refused to let the South secede. Some one defends the British monarchy. The Revolution at Panama is set forth from both sides. (*North American Review*: New York, Franklin Square.)

—The *Methodist Magazine and Review* closes its 29th year with a strong number. A well-illustrated article describes the great project of draining the Zuyder Zee. Another depicts life within the walls of the Ontario Ladies' College, Whitby. Another has a number of fine portraits illustrating types of Canadian women. The number has quite a Christmas flavor. The announcement for the thirtieth year of this magazine is a very strong one. (William Briggs: Toronto.)

—The December number of *Photo Era* closes its eleventh volume and its first year in its enlarged form. It hardly seems possible that the editor can improve upon the beauty and attractiveness of this year's issues, but this he promises to do in 1909, the January number to be the finest yet published. This month portraits and landscapes predominate among the illustrations, and the topics considered include: "A Few Words on Composition," "Telephotography," "An Adjustable Printing-Frame," "A Suggestion to Picture-Makers," "The Reduction of Sepia Platinum Prints." Both to experts and dabblers in photography we should suppose this magazine would be simply invaluable. (*Photo Era Publishing Company*: 170 Summer St., Boston.)

—The December number of the *Homiletic Review* opens with a paper by Dr. Orr of Glasgow, embodying the views which he has already given out on many platforms and in other ways as to a very encouraging drift from skepticism to faith. Dr. G. F. Wright of Oberlin writes on "The Uncertainties of Science and the Certainties of Religion," and Prof. Wilkinson of Chicago discusses "The Divine 'Cruelty' in Nature and in Scripture." In the editorial notes the opinion is expressed that "the Ottoman Empire is being irresistibly ground to powder by righteous Providence, and the day of complete deliverance is drawing near. The Lord God Omnipotent reigns." (*Funk & Wagnalls Company*: New York.)



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A REVERIE

HARRIET STORER FISK.

As I stood on the high, ragged sea cliff,
With the autumn forest behind me,
Sighing and whispering sadly,
Like a maiden far from her lover;
With the ocean rolling before me,
The cold, dark ocean, betokening
Winter, the bleakest of seasons;
As I stood there in deep melancholy,
In sadness and still contemplation,
I thought that beside me two maidens
Walked silently, lovingly, slowly.
The one, with the rich warmth of summer,
Wore a smile of such wonderful sweetness,
And her laugh was so soft and so gentle,
I thought her the maiden of summer,
But she wore in her girdle the flower,
The last bright flower of autumn,
The goldenrod heavy with blossoms.
The other was white as the snowdrop.
And pure as the spotless white lily;
Her smile was of infinite sadness;
She laughed not; her eyes spoke the sorrow
That lay down deep in her bosom.
So pale and so sad was this maiden,
I thought her the child of the winter.
Thus they walked and I saw that they con-
versed;
They stopped, and the one with the flower
Threw her arms 'round the neck of the
other,
And kissed her — then turned toward the
forest.
Once more, at the edge of the forest,
She looked back, to give to her sister
One more smile and ripple of laughter.
Then I knew 'twas the Indian Summer,
Smiling back at the cold, icy Winter.
I knew that the Winter must stay here,
But the Summer must go to the southland;
And I longed for the Indian Summer
Who was lost in the forest of autumn.

— University Beacon.

THE CHILD AND RELIGION

Rev. E. S. Hammond, of East Blackstone, Mass., questions some of the statements of Rev. Dr. A. H. Goodenough in a contribution recently published in our columns under the above title. As the subject is of such great importance and so timely, having secured the hearty consent of Mr. Hammond, his paper was sent to Dr. Goodenough for reply. It is gratifying to note the gracious spirit manifested by these brethren in the discussion of their differences of opinion. — Editor ZION'S HERALD.

Rev. E. S. Hammond

In a recent communication to ZION'S HERALD Dr. Goodenough speaks of the "antiquated and unscriptural idea that a child should be converted." He says, "A child is in the kingdom, and should be in the church." I am so heartily in sympathy with most that he said, that I am sorry to feel that I must take exceptions to the implications of these statements. That the Atonement provides for the child is unquestioned, but the Atonement alone does not provide a Christian experience. Does not this discussion overlook the fact that, so far as we are concerned, the essentials of a Christian life are not what Christ did for us, but my personal acceptance of God's will (consecration becoming obedience), my personal appropriation of Christ as my Saviour (faith), and, as a consequence of

these two, the incoming of the Divine Spirit, beginning the conscious union with God? Of course this wording of it is beyond the child, but the experience is not. A boy of twelve years once said to me: "I got religion tonight 'as big as any of them.'" His terminology was faulty, but his experience was manifestly all right.

A few leaves from my own life story may make clearer my attitude on this subject. I was reared in an itinerant's home where the piety was deep, genuine, and healthful. I have heard that some of my relatives thought I was naturally so religious, and had such exceptional surroundings, that I should grow into a religious life without any noticeable change. *I did not.* I very early had religious impressions. I recall distinctly that when six or seven years of age I saw clearly that I had sinned against God. Before I was eight I one day cried bitterly, and when my parents asked the cause I said I wanted to be a Christian. When nearly nine I went, unsolicited, to a camp-meeting altar as a seeker. I went because I felt I was a sinner, and I wanted to be right with God. But I was ashamed of my convictions that night, and terribly disliked to go to the altar; and I was exceedingly angry with some one who asked me *en route* if I was "going forward."

About a year later I was one day passing the open door of mother's room. She was on her knees, praying half audibly, her face wet with tears. She called me, and I knelt beside her while she prayed for me. But how uncomfortable I felt! It seemed as if we were going into the very presence of God — *the last place I wanted to be!* This feeling was not because of any false teaching as to God's attitude toward me; it was because of the testimony of my heart as to my attitude toward Him.

I would not give the impression that I was a morbid child; on the contrary, I was healthful, merry, and capable of my full share of mischief. My convictions would cause me great distress at one time, then I would throw them off, and seek to forget them. Soon after my tenth birthday I gave myself to God, and from that time I participated in religious meetings, and reckoned myself to be His. A few months later I voluntarily united with the church. It was some years, however, before I emerged into the full light of a Christian experience.

From my own history, I believe we make a mistake when we ignore a child's sense of his wrong-doing and consequent estrangement from God. I do not contend that there is need of the terrible struggle in child conversion that the adult sometimes goes through; but there is no need of it in the adult. The struggle is with ourselves, not with God. Yielding without a struggle is better. In some cases this yielding has been so early in life and so easy there is no recollection of the event. Would to God this might be the rule rather than the exception! But we must face facts as we find them.

The adherence to the doctrine of a "birth-right religion" has almost been the death of the "Friends" as a denomination, and Methodism was organized as a protest against the type of piety which is "confirmed" rather than "converted." If there are new methods of dealing with our children which will help us to save more of them (not to the church simply, but to Christ), we want these methods. But we want no method which eliminates the personal surrender to God and the establishment in the heart of a personal fellowship with God. We call the beginning of this fellowship "conversion." We don't care to quarrel about the name, but we want the fact thereby signified. It is better for the child and better for the church to let fellow-

ship with God precede church fellowship. I believe the failure to hold our children, over which we all grieve, is not due primarily to a lack of methods, but it is due to a lack of consecrated homes. God help us to supply this lack!

East Blackstone, Mass.

Rev. A. H. Goodenough

EDITOR HERALD: A couple of statements of mine, in an article which appeared in your paper some time ago, on "The Child and Religion," have been called in question by a good brother minister. Through your kindness and the cheerful consent of my critic, my answer is permitted to appear in the same issue as the criticism. Such courtesy is fully appreciated. The kindly spirit of Rev. E. S. Hammond, and the wonderful story of his own experience, would almost convert one to his way of thinking, whatever he might say. I really would like to know, personally, so gracious and sincere a brother. Yet I see no reason to yield the point taken in my paper.

"The child is in the kingdom, and should be in the church." Exception is taken to this. The child is in the kingdom. The conduct of Jesus settles that. The Master pointed to a child as the pattern of what we ought to be. The Christ would never hold up one outside of the kingdom as the type of life and character for those who were to be His followers and therefore in the kingdom. That they should be in the church — the Discipline settles that: "All children by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God." And further: "We

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regard all children who have been baptized as placed in visible covenant relation to God." This is what the Discipline says. The pastor is required to register their names as members, and to give a certificate of their relation when they move to another charge. Many pastors in our own and other religious bodies do this.

"The antiquated and unbiblical idea that children must be converted." This, too, is called in question. The early Methodists, and most of their successors down to a few decades ago, held that children must be converted after the Methodist fashion, or they could not be saved. That is one of the ideas that modern Methodists, with few exceptions, have abandoned, for they have found the truer way. That is why the word "antiquated" was used. The word "unbiblical" was used for the reason that we knew of no instance of a single child conversion recorded in the Bible. To claim that the Bible demands child conversion, would make Jesus inconsistent with Himself. The Discipline of our church, in this matter, is in the very spirit of the New Testament. Some of the best men mentioned in the Bible were never converted, for they loved God from their infancy. Hannah consecrated her son forever to the Lord. Samuel was an amiable and pious child. He grew to be a great man in Israel, a public benefactor, when saints were scarce. More Hannahs is the great need of our time. Hannahs, with the co-operation of the church, can raise Samuels today by consecration and nurture.

Paul loved Timothy. Is there any record of Timothy's conversion? Paul rejoiced in the faith that was in him, which also was in his mother and his grand mother before him. He was well trained—he knew the Scriptures from his youth. He loved God. When he, still a youth, heard the apostle preach, he had a vision. He was not converted, he did not reverse himself, there was no change, but an evolution—he passed up into a larger life. I must hold to my word—child conversion is un-(or non) biblical.

Mr. Hammond had a definite and positive experience. He can point to the hour when he was converted. I will not dispute that for a moment. But I cannot do that, nor can many others. The life of the Christ and the love of God came into my soul as imperceptibly as the day-dawn. But the life and love have been, and are, as real and illuminating as the noontide light. The difference between my kindly critic and myself is more in words than in fact. The desire of our hearts is to get the people saved. God has as many ways to save people as there are people. Let God have His way, and not many will be shut out of the kingdom. As ministers of Jesus Christ we must make parents, especially mothers, feel that they do not discharge their whole duty to their children when they clothe and feed them and send them to the public school. There must be a religious atmosphere in the home and religious nurture and training. Then when the children come to be twelve years of age, more or less, they will naturally and cheerfully pledge discipleship to Jesus and take the obligations of the church.

Bristol, Conn.

Gold never produces canker. There is no verdigris—no green, eating poison in contact with the noble metal. Keeping Christmas in the true spirit is keeping it in love, the love that suffereth long and is kind, envieth not, is not rash, is not puffed up, doth not behave itself unseemly, seeketh not her own, never faileth! Every soul that has this spirit at Christmas time rejoices not alone, for the fire will leap to

some other heart, and from that to another, while the volume of the Christmas anthems shall blessedly increase, and the watching Christ Himself shall be glad on His earthly birthday. *Union Signal.*

THE NATIONAL ANTI-SALOON LEAGUE

PROF. SARA A. EMERSON.

THE eighth annual convention of the American Anti-saloon League was held in Washington, D. C., Dec. 9, 10 and 11. The First Congregational Church—always hospitable to Christian and philanthropic workers—had voluntarily opened its doors for the meetings. Two daily business sessions were held, with public meetings on Wednesday and Friday evenings. On the earlier days of the week the State superintendents of the League were in conference in the city.

The convention opened at 10 o'clock on Wednesday morning, being called to order by the president of the League, Rev. Dr. Luther B. Wilson, behind whose chair was suspended the motto of the League: "The Saloon Must Go!" Rev. Dr. Stephen M. Newman, the genial and able pastor of the First Congregational Church, in a few well-chosen words cordially welcomed the convention to the city and the church, and Rev. J. C. Thoms, M. D., of Seattle, Washington, State superintendent, made appropriate response. There were present State superintendents from twenty-three States, together with delegates and workers from the various State organizations. The chair appointed the committees on credentials and rules and it was ordered that committees on resolutions and nominations be composed each of one member from each State. Hon. S. E. Nicholson, of Baltimore, secretary of the executive committee, reported a digest of the proceedings of the committee during the year, which was accepted and placed on file, as it called for no action on the part of this convention.

At this point, departing from the regular program, the convention took up the reports of the work in the various States, which were of great interest and for the most part favorable. Rev. Dr. Young, State superintendent for Kentucky, while acknowledging that whiskey was pretty well established as a beverage in Kentucky, said that the anti-saloon movement and the Christian Church in that State are becoming mobilized, and that in his opinion the time will soon come when the last stand will be taken by the saloon. Rev. G. W. Morrow, in speaking for Vermont, deplored the recent reversion to loose liquor laws in that State and the increase of drunkenness. "But," he concluded, "we will not let the evil continue; we are preparing for a more active campaign."

Before adjournment, at the request of President Wilson, Rev. Dr. Van Schaik, pastor of the Universalist Church of Our Father in the city, offered prayer for Rev. F. D. Power, a local pastor, and for Bishop McCabe of the Methodist Episcopal Church, both of whom were prevented by illness from attending the convention. A committee was appointed to extend the condolences of the convention to these absent delegates.

During the noon recess the State delegations held conferences to choose their representatives on the committees on resolutions and nominations. The afternoon session was given to further reports from the State superintendents and to the report of the corresponding secretary, Mr. James L. Ewing, of Washington, D. C., also president of the Anti Saloon League of the District of Columbia, who gave the list of

newly affiliated bodies and changes in the board of direction.

The audience assembled for the public meeting Wednesday evening was smaller than could have been desired, but earnest and appreciative. President Wilson gave his annual address, in his own strong, impressive style, setting forth the aims and spirit of the League. He showed the body to be non-partisan and omni-partisan, emphasizing legislation as the chief and legitimate means for securing the overthrow of the saloon and working for the election to office, in city, State and nation, of such candidates as could be relied upon to further the work and purposes of the League, in whatever party such candidates might be found. He affirmed emphatically that the methods of the League are proving successful. The saloon *does go*.

Congressman C. Q. Tirrell of Massachusetts followed with an interesting and eloquent address. He gave his credentials by stating that in his early boyhood he had been a member of a Band of Hope, and that at fourteen years of age he joined the Sons of Temperance, and had ever since been actively engaged in aggressive temperance work. He congratulated the League upon what had been accomplished at the Capitol in securing favorable legislation and in banishing liquor from the building, and expressed emphatically his positive conviction that the present Congress will not repeal the anti-liquor law. While it is difficult to get a law enacted in the present state of affairs, it is equally difficult to get a law off the statute-books when it has once found a place there. Mr. Tirrell spoke effectively of the traffic in intoxicating drinks as the chief cause of poverty, illustrating by the conditions of extreme want which he observed in a recent visit to Calumet where, nevertheless,

Memory Mending

What Food Alone can Do for the Memory

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it. Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used, and the increase of the mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustrates this point in a most convincing manner: "One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton, and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night, for my nervous system was shattered.

"The change of climate helped me a little, but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I realized what the right food could do, and I began to change in my feelings and bodily condition. This kept up, until now, after six months' use of Grape-Nuts, all my nervous trouble has entirely disappeared, I have gained in flesh all that I had lost, and what is more wonderful to me than anything else, my memory is as good as it ever was. Truly, Grape Nuts has re-made me all over, mind and body, when I never expected to be well and happy again." Name given by Postum Co., Battle Creek, Mich.

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unskilled labor in the mines was receiving a wage of \$56 per month.

Dr. Howard H. Russell, general superintendent of the League, then submitted his annual report, in which he suggested that less time be given to legislative work and more to securing pledges of total abstinence, especially from the young.

The Thursday morning session was opened with prayer offered by Bishop Arnett of Ohio, of the A. M. E. Church. The election of officers for the ensuing year was made the order of business. There were re-elections in all cases except those of Rev. Dr. Perley A. Baker, of Ohio, general superintendent, and Prof. J. M. Barker, of Boston University, corresponding secretary. The officers elected are: President, Rev. Dr. Luther B. Wilson, Cleveland Park, Washington, D. C.; vice-presidents, Rev. Dr. David J. Burrell, of New York city; Bishop J. W. Hamilton, of San Francisco; Rev. Dr. F. D. Power, of Washington; Prof. E. W. B. Curry, of Urbana, Ohio; Judge Charles A. Pollock, of Fargo, N. D.; Bishop C. B. Galloway, of Jackson, Miss.; Rev. Father James M. Cleary, of Minneapolis, Minn.; general superintendent, Rev. Dr. P. A. Baker, of Ohio; legislative superintendent, Rev. E. C. Dinwiddie, of Washington; recording secretary, Mr. S. E. Nicholson, of Baltimore; corresponding secretary, Prof. J. M. Barker, of Boston University; treasurer, Dr. D. H. Carroll, of Baltimore.

The surprise of the convention came in the supplanting of Dr. Howard H. Russell, general superintendent of the national work, by Dr. Baker. The change is regarded as auguring a more progressive campaign against the liquor traffic. The new superintendent has been a prominent anti-saloon man in the Middle West, and during his management of affairs in Ohio, as State superintendent, has put the League in an enviable position. By openly and effectively fighting opponents to reform in the State he has forced candidates for the legislature in close districts to consider him a required ally. In addressing the convention after his election Dr. Baker said that his aim would be to secure four hundred active trained workers in the League and the sum of \$1,000,000 in annual receipts. His final scheme for the eradication of the saloon is the adoption of constitutional amendments by the various States.

After the election of officers Supt. Anderson of Illinois introduced recommendations from the conference of State superintendents in a set of resolutions which were in the nature of amendments to the by-laws and looked toward closer organization and more effective work. After some discussion these were made the order of business for 9 A. M. on Friday.

At 2.30 in the afternoon the members of the League and the ladies accompanying them were received at the White House by President Roosevelt, who is the first President to receive an entire Anti-saloon League convention. Heretofore a few representatives only have been received at the White House. After this reception the members of the convention sat for a photograph and then returned to the church, where they listened to further reports from State superintendents and to the report of the legislative committee.

There was no evening session on Thurs-

day, but the members attended a reception given them by Gen. and Mrs. John B. Henderson in their elegant home known as "Boundary Castle."

On Friday morning the amendments to the by-laws presented on Thursday were earnestly discussed and finally adopted almost entire. These amendments concern the relation of State superintendents and State headquarters committees to the National headquarters committee. They deal with the filling of vacancies in the office of State superintendent, the work of the general superintendent in new territory, and the investigation and decision concerning charges preferred against State superintendents.

Before the noon recess tokens of regard and appreciation were presented to Rev. Dr. Howard H. Russell of New York city, the retiring general superintendent and the originator of the anti-saloon movement, and to Mr. James L. Ewing, the retiring corresponding secretary.

In the afternoon the report of the committee on resolutions occupied the attention of the session. Some discussion arose over a paragraph urging an immediate campaign throughout the Union through all the Leagues. To cover this point the following special resolution, drawn up by a committee appointed for the purpose, was adopted.

"Upon the churches of America rests the responsibility to drive the saloon from the land. Recognizing this truth, the Anti Saloon League seeks to federate in a united effort all churches, temperance societies, and citizens in a non-partisan, omni-partisan organization, to carry on the work.

"First, by agitation to arouse and build up public sentiment; second, to secure, through public officials, if possible, the enforcement of all laws for the suppression of intemperance; third, to secure legislation in the national Congress and other legislative bodies further restricting and ultimately abolishing the manufacture and sale of intoxicating liquors as a beverage.

"We believe that this contest against the saloon will be furthered by a general revival of gospel temperance and a campaign of total abstinence pledge-signing and living."

Another special resolution provided for the selection of a national attorney for the League. It is believed that W. B. Wheeler, attorney for the Ohio League, will be selected. The auditing committee reported a deficit of \$3,000. Just before the close of this final business session the venerable Supt. Chapman of Southern California, asking permission to address the convention, earnestly urged upon the members the importance of prayer and the need of the Holy Spirit's presence and influence in dealing with the saloon.

The final gathering of the convention was a public meeting of unusual interest, held on Friday evening. Although many of the delegates had left the city, the audience was larger than that of Wednesday evening. Rev. Dr. E. C. Dinwiddie, legislative superintendent, spoke of the successes already gained and the expectation of securing from Congress an additional appropriation of \$500,000 for places of recreation for the army, and also the passage of the Hepburn-Dolliver bill, making intoxicating liquors shipped into a State subject to the jurisdiction and laws of the State both before and after delivery. He expressed his firm conviction that the anti-canteen law will not be repealed by the present Congress, and said that he had been assuredly promised that any movement in that direction would be promptly communicated to the League.

The closing address, of great power and impressiveness, was made by the veteran worker, Rev. Dr. Ervin S. Chapman, of Los Angeles, Cal. He lauded the League

for its care of the weak—men, children and womanhood—and for what he was pleased to term its "dogmatic opportunism," its steady aim to abolish the liquor traffic, and its ready use of every opportunity to take a forward step in that direction. Dr. Chapman believes that the enemy is in the last intrenchment, and that the end of the struggle in victory for the cause of the prohibition of the liquor traffic is not far distant. His Christian courage and optimism were contagious, and the convention adjourned with renewed inspiration for earnest and aggressive work.

BOARD OF EDUCATION

Annual Meeting

The Board of Education of the Methodist Episcopal Church met in annual session in the office of the board at 150 Fifth Avenue on Thursday, Dec. 10. There were present Bishop Andrews, President King, President A. W. Harris, Drs. J. W. Lindsay and W. F. Anderson, Messrs. H. C. M. Ingraham, and J. D. Slayback, the assistant treasurer, R. F. Parry, and the corresponding secretary, W. F. McDowell. Dr. King conducted the devotional exercises.

The income from Children's Day collections for the fiscal year is \$71,240.04, which is the largest collection in the history of the board. Great credit is due to the pastors, Sunday-

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school superintendents, and contributors throughout the church for this splendid offering to the cause.

The income from returned loans is \$29,549.43. The income from interest on invested funds is \$15,958.04. The income from annuities, \$860. Making a total income from the regular sources of \$117,907.51.

The total number of persons aided during the school year ending in June was 1,687; the amount of money disbursed directly from the office for the school year ending June 30 was \$88,490.26, the average amount loaned to each student being \$52.45. The report for the fiscal year, which is from Dec. 1 to Dec. 1, would show a larger number of persons aided and a larger amount of money loaned. Of the students aided during the last year 704 were aided for the first time, 988 having received aid previously. The male students numbered 1,348; female students, 339. Distributed by nationalities and races, they were classified as follows: American (white), 1,232; American (colored), 206; Bulgarian, 1; Canadian, 29; Chinese, 1; Danish, 8; Dutch, 1; English, 82; Finn, 3; German, 30; Irish, 8; Italian, 18; Japanese, 4; Norwegian, 15; Scotch, 11; Swedish, 35; Swiss, 4; Welsh, 4.

The geographical distribution of the beneficiaries, as indicated by the schools in which they are studying, was as follows: New England States, 218; Middle States, 330; Western States, 811; Southern States, 235; foreign, 34.

The total number of students aided from the beginning in 1873 to July, 1903, is 12,413.

There has been during the same period an increase in the number of professors and teachers amounting to 120, in the number of professional students of 1,658; an increase of 1,888 collegiate students; and an increase of 8,495 in the grand total of all students. The number reported for the school year 1903 is 50,040. There has been an increase in the annual income of the institutions of \$658,472.

The income of the Board of Education is, as has been stated, from four principal sources: Children's Day collections, gifts and bequests, interest on permanent funds, and returned loans.

After carefully considering the question of consolidation of the various educational boards as proposed by the commission, the Board of Education voted unanimously against so much of the report of the commission as relates to the consolidation of the Board of Education with any other board or boards.

THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

North Waldoboro.—The church edifice has received a new coat of paint, and looks much better. The unseemly striped appearance, which at the time of its dedication caused a genial wit from the New England Conference to denominate it "The Church of the Holy Zebra," has been obliterated. A good spirit prevails. Rev. H. N. Collins and wife are held in high regard by the people. We are glad to report that Mr. Collins' health is very much improved.

Orff's Corner.—This church is practically pastorless. But a very good church life obtains. A purpose to seize the present exigency to interest the people in getting a bell for their beautiful little church is very nearly materialized. Every church ought to have a bell. Cannot every church have a bell if the members will?

Friendship.—Four days of special services among this people fanned the flame of revival delightfully. A constantly increasing interest and rising and deepening tide of religious life and fervor prevailed. The Holy Spirit was present with power and blessing. Conviction intensified, hearts were moved. A work of grace was well begun. Rev. C. F. Butterfield rejoiced as he led some souls to the altar for prayers, and looked forward in glad expectation of a general revival. The pastor is well supported by his wife. The sister churches are in hearty sympathy with the work. The outlook is most promising.

Union.—Quarterly meeting was held in connection with the dedication of the new church and the ministerial meeting. Rev. A. L. Nutter is jubilant, and he has good cause for his jubila-

tion. With a splendid church edifice, and one of the best parsonages (this has recently been newly painted to match the church on adjoining lot—a light drab with white trimmings), with a society alive with the Spirit of God, and a wife who is a helpmate indeed, he looks for the best campaign of his life this winter. God grant a great ingathering of souls!

Washington.—This very small society is one of the most courageous on the district. It is proposed to paint the church, if indeed, it be not accomplished by the time this writing appears in ZION'S HERALD. Rev. A. L. Nutter continues to supply the pulpit, to the great satisfaction of the people. The ride from Union and back is no sinecure, but the people are so appreciative of the pastor's service as to make the labor a pleasure.

Damariscotta and Mills.—All reports gathered on this charge indicate a condition of mutual satisfaction between pastor and people. The kindness and sympathy manifested towards Rev. J. W. Day and his wife in his recent illness was deeply appreciated. The work done on the vestries of the church has changed gloom to cheer, and has affected the religious life of the society for good. A buoyant encouragement prevails.

Ministerial Association.—The fall session held at Union was postponed on account of the dedication of the church. A very good attendance marked the occasion. Sixteen preachers were present, including Rev. C. H. Beebe from Searsport. The papers were good, the discussions were lively. An excellent interest was manifested from first to last. A resolution protesting against the resubmission of the liquor question to the people of our State—a proposition originating with sympathizers of the traffic inside and outside the State—was unanimously and with intense earnestness adopted.

Presiding Elders' Convention, etc.—It was our esteemed privilege to attend this meeting. It was a time of enjoyment and profit. But we would mention other matters. The opportunity to attend the annual meeting of the Wesleyan Association was not to be ignored. Would that every man on Rockland District might have heard those reports relative to ZION'S HERALD! Then every man would more than ever highly esteem our own paper. And then the dinner at Young's Hotel! Well, that was interesting in more senses than one. The dinner was good. Everybody seemed to enjoy it—even the frozen pudding. But the after-dinner speeches! Yes, they were excellent—genial, bright, grave, gay, wise and—otherwise. What a fine school for critics in which to take first lessons how to shoot critical shots! It was our first observation of the range and tournament. Interesting! Good! We never "ran" a paper. We do not know how. We wondered how the HERALD would look with nothing left but the first two pages, the small-print editorials, and the "Thoughts for the Thoughtful" left (and we highly esteem these), with a small

sprinkling of nothing theological and something sociological! Well! well! Who was that good brother that would not "subsidize the presiding elders for reporters?" We sympathized with him, even if he did not with us. We wanted to shake hands with him and ask him how he was getting along on his district. It was a great time. We should like to go again. In the meantime, until the editor gets adjusted to all the criticisms, may we not have the HERALD with the first pages, the large-print editorials, the small-print editorials, the "Thoughts for the Thoughtful," the "Personals," the letters from near and far, with all the substantial, interesting, thoughtful matter that has filled its pages in the past, with as much new material as can be profitably added?

Personal.—Rev. J. E. Lombard has been for weeks shut out from his home and family in Athens by a small-pox scare that has quarantined the whole village.

Rev. J. M. Bailey has been shut in at Camden, owing to a small-pox epidemic. For several weeks no services were held in the churches. After the quarantine was off, a severe cold, taken on the first Sunday out, brought him down with pneumonia. We are glad to report improvement in his condition at last news over the phone.

Rev. A. H. Hanscom is quarantined for five to six weeks by scarlet fever among his children. We are glad to say the cases are light to the present time. We trust no serious cases will develop.

Let these brothers have the sympathizing prayers of all their brethren. T. F. J.

Bucksport District

Odds and Ends.—Rev. G. E. Edgett says Rev. E. H. Boynton gave them a fine missionary sermon. Mr. Boynton gained the same comment at Searsport.

Rev. G. E. Edgett took the work at Searsport, and says: "Rev. C. H. Beebe is proving an ideal man for Searsport. . . . People say the church is in the best condition for years. . . . Money is coming in well. . . . Three have been received on probation."

From Rev. A. B. Carter's charge, Brooksville, report comes: "Good congregations;" "good spiritual interest;" "pastor paid regularly each quarter;" "money raised to paint church at South Brooksville, also to purchase new singing-books."

Several have requested prayers at Manset on the South West Harbor charge, Rev. Harry Hill, pastor.

Charming letters come from Calais churches. Rev. N. La Marsh will not have his reopening before our fourth quarterly. The delay is caused, in part, by the decision to install a large organ in connection with the other extensive improvements.

Rev. W. A. Luce and wife are laying broad and far-reaching plans for the future of First



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Church. They have a great field and are thoroughly awake to its importance.

Our parsonage at Franklin was burned on Friday, Dec. 11. Insurance, \$750—placed last year. Rev. C. E. Petersen lost nearly everything except his library. He says, in writing: "The people are very kind. We have secured a house to live in." Since the last report 4 have been received in full connection, on this charge.

Searsmont parsonage has undergone extensive repairs and received a new coat of paint. Rev. C. F. Beebe, pastor.

Swan's Island has organized a Junior League of 15 members.

Castine people have built over their barn at a cost of over \$100. Rev. Thomas Fessenden is working hard here, but having a good time; so are the people.

The spirit of enterprise in Calais Knight Memorial Church has reached the outside point—"The Brook." They have ordered a \$18-lb. bell, and will change their name to Wesley Church. Men will come and men will go (as pastors), but we trust that the spirit of "The Brook" will go on forever in Wesley Church.

We are greatly pained by a message calling us to Lubec to attend the funeral of the wife of our greatly-beloved pastor at that place, Rev. J. M. Traumer. Mrs. Traumer was ill only eight days. She leaves a family of six children. Mr. Traumer's family have been with us only since Conference, but have greatly endeared themselves to all who have come in contact with them. Mrs. Traumer's death is a great shock to us all. May the God of all grace sustain our dear brother and his children in this great bereavement!

Rev. F. D. Handy, our pastor at Eastport, is quite seriously ill with pneumonia. Mrs. Handy writes that the doctor hopes to control the disease.

FRANK LESLIE.

MAINE CONFERENCE

Maine Conference Deaconess Home.—Monday evening, Dec. 7, many Methodists from Portland and surrounding towns gathered at 201 Oxford St. at the reception given by the board of managers to Mrs. Helen Ida Benson, superintendent of the Maine Conference Deaconess Home. Rev. W. S. Bovard and the presidents of the Portland auxiliaries of the W. H. M. S. assisted Mrs. Benson in receiving. During the evening Mr. Bovard gave an address of welcome in behalf of the residents of Portland and vicinity, to which Mrs. Benson very graciously responded. Rev. D. B. Holt extended a welcome from the people of Bath to the one who had heard the "Macedonian call" and come over to help us. Refreshments were served in the dining-room. Mrs. Benson is a deaconess of long experience, having been in active service in our own country, and also visited the deaconess work in other lands. All interested in the deaconess movement greatly rejoice in the privilege of having so able a worker with us for a few months to superintend the work until our Deaconess Home shall have become firmly established in the Maine Conference. We believe that Mrs. Benson will have the hearty co-operation of all who desire the advancement of Christ's kingdom in the State of Maine.

H. M. TOTTEN.

Augusta District

Livermore Falls.—We found things in a very prosperous condition here under the pastoral care of Rev. S. E. Leech. This loyal people stay by their preacher in financial and spiritual need. Current expenses are nearly up to date.

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THIS CARD APPEARS EVERY OTHER WEEK

and pulpit and pew are in very close touch. The pastor has made 352 calls among the people, and purposes to make many more during the year. He had two weeks' vacation in the woods in October. Miss Totten, deaconess, took the work in his absence, and remained a month, assisting in meetings and visiting the sick and from house to house. Her work is highly spoken of. Dr. Brown, who has been a great help to the church and an efficient Sunday-school superintendent for several years, has moved to Keni's Hill, where he will practice his profession, and his children enter the school. He is greatly missed at the "Falls." Frank Brown, a young man of sterling character, Dr. Brown's nephew, has succeeded him as superintendent, and is proving the wisdom of his election to the office. The Epworth League numbers 90, and is doing grandly. The Junior League of nearly 40 members, under the care of Mrs. Addie Dow, is also prospering finely. The pastor's class, which now numbers 60, has given a course of entertainments consisting of lectures by Rev. Messrs. Onstott, Bradlee, Joscelyn and Cummings, and a concert by the Lotus quartet from Lewiston, assisted by a reader, Miss Burns, of Ellsworth. Mrs. Leech is the teacher of the primary department, which is large, but her health of late has been very poor. The son, Henry, is in Boston University, and A. D. Brown, the veteran class-leader of thirty years, is still at his post of duty. Lately 5 were received in full from probation and 6 by letter. The parsonage and stable have been recently painted. The congregations are large and the spiritual interest up to date. Mr. Leech thinks he has the best charge in Maine Conference. Rev. W. H. Foster, in his 92d year, is still able to attend the morning service, and is quite well and strong.

Hallowell.—Rev. Walter Canham is the pastor. Pulpit and pew are working together. The religious interest is very good. In September our church united with other churches in the city in a union effort for several weeks, with Evangelist H. L. Gale and Lewis E. Smith, gospel singer, and several expressed a desire to live a better life; but the results were not what was expected. During the quarter 7 have been baptized, 4 received on probation, and 4 into full connection. Others will soon follow in baptism and church relation. The pastor has made during the quarter 388 pastoral visits. The benevolences have all been taken but three, and full apportionments met: Church Aid, \$13; Children's Fund, \$4; Education, \$4; General Conference expenses, \$13; Freedmen's Aid, \$20; Tract and Sunday-school, \$4 each; Bible Society, \$7. The pastor gives special attention to the aged and sick members of his flock, and administers the sacrament of the Lord's Supper to such as cannot get to church in their homes, which proves a great blessing to the shut-ins. Everything is going pleasantly, and a general desire for Mr. Canham's return another year is expressed.

Richmond.—Rev. R. A. Rich is the popular pastor at this church, and his claim is more than paid to date. The presiding elder is paid for the year, which was increased \$6 over last year. Old bills, fuel, insurance—everything is paid for. Over \$100 has been paid for shingling church and chapel, etc., and the people are saying: "I do not remember the time when the church was out of debt before." The Ladies' Aid have raised \$143, and are a great factor in paying church bills. Religious interest is running on the lines of finances. Over two hundred were present at an evening service when we were there, and Mr. Rich says: "This is a fair sample of the congregation every Sunday evening." Lively singing by a large chorus and the congregation make it delightful to worship with this people. It was our privilege to go out with the pastor on a Saturday afternoon and administer the communion to an old Christian who had seen eighty-nine years of life and for seventy years had walked with the Lord. Mr. Perkins was a member of Wesley Church, Bath, for sixty-seven years. Another remarkable life is that of Mrs. Lilly, who will be ninety-four years old in February, and who for nearly seventy-five years has been a Christian—a member of Woolwich Methodist Episcopal Church seventy-one years, ever since it was organized. Two glorious records! One particularly interesting feature of the quarterly conference was that there were written reports from every department of church work, six in number, and all were full of interesting matter. These reports were read to the audience on Sunday

evening. We hope every quarterly conference will do likewise—write and read.

Bowdoinham.—Rev. A. K. Bryant, the pastor, is doing good work on this charge. At an out-appointment a gracious revival is going on. Nine in one evening sought and found the Lord. May the revival fire spread till every charge has a blaze of glory and hundreds of souls are saved! At the village interest is very good, and the pastor and people are praying and laboring to the end that an awakening on religious lines may come to the church and place. About thirty feet of the wall on the back side of the church has been taken down and rebuilt, with some other repairs, all of which is paid for. The pastor is doing much pastoral work, congregations are good day and evening, and the outlook is bright for a revival of religion. The Sunday-school is prospering, and the different departments of church work are all in good spiritual condition.

Gardiner.—Rev. R. N. Joscelyn is the pastor, and Mrs. Joscelyn is the choir-leader. To say that each is doing good work, would be putting it modestly, but such is the fact. Financially, this church is ahead of what it has been for a number of years past at this season of the year—not more than a hundred dollars behind for all purposes—and the people are happy for this and many other good things which have come to them. They are very much in love with the pastor, and his spiritual life in the pulpit and among the people pleases the congregation, which is very large. Several weeks ago the pastors of the several churches started a union effort, holding services around in the different edifices; but it grew so on their hands that no church in the city would hold the people, and they had to go into the coliseum for services. There is great church-going interest and a few conversions, but the outcome no man can tell. Mr. Joscelyn has had several conversions in his own church, and special services are contemplated in the near future. At the morning service, Dec. 13, the presiding elder baptized the pastor's little girl baby. The love-feast and communion service were delightful and helpful. Mr. Joscelyn has a beautiful family of five children—four girls and a boy.

Augusta.—It was a pleasure for us to step into the parsonage and greet Rev. H. E. Dunnack and his wife for a few moments and then go into the Epworth League meeting, Sunday evening, Dec. 13, and see the large number of young people gathered for the devotional service—so large that the League has outgrown its quarters, and occupies the large vestry. The meeting was characterized with lively singing, several prayers, and many testimonies. After this service we preached as best we could to a very large audience, which filled the big vestry of the church—a sample, the pastor said, of what they have every Sunday evening. A sale has just been held, which netted a goodly sum. The report of the treasurer showed the church to be in first-class financial condition—all bills paid, and yet the treasury not empty. On the edifice in several ways—shingling, water-closet, etc.—\$350 has been expended. A new organ contract has been given to Boston parties, and money pledged for the same, which will be put in place in the early spring. Mrs. Dunnack is president of the Susanna Wesley Society, composed of young ladies, with a membership of nearly forty, and is proving a very efficient leader. The Epworth League is now the largest on the district. Every department of the church is in a prosperous condition, and the people are anxious to retain the present pastor another year. At the second and third quarterly conference a petition signed by every member of the official board (23) was placed in our hands, and a unanimous and hearty vote was given for his return another year, so we must say "hands off."

Waterville.—Rev. C. W. Bradlee has gained the love and appreciation of his people. Per-

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fect harmony prevails in the society. During the quarter 7 have been received from probation and 2 by certificate, and 3 baptized. A number of the benevolent objects have been presented, with good results. Sunday morning congregations are large. A steady religious growth marks this church. "It is a delight to preach the Gospel to so many intelligent, receptive, and appreciative hearers"—is the way the pastor puts it. A very large number of young people attend the preaching service. The Junior League has been reorganized on an entirely new plan, and has three wide-awake young women as leaders. It started with 12, and now numbers 56, with officers and committees, and is divided into three classes with teachers and studies. The last Sunday in the month is observed as Missionary Sunday, with appropriate exercises, and a Mercy and Help collection. A lecture was recently given by Rev. Daniel Onstott, which netted them \$12.50; this, added to the weekly-offering, gives a total of \$16.27 in the treasury. The youth's class has been revived, and numbers 14. Brief talks on Christian experience and Methodist doctrine are taught, the ten doctrines of grace are memorized and the grace of Christian giving is inculcated, the plan of giving a penny a week being adopted. The principal work of the Epworth League is in the first department; the average attendance at devotional meeting is 40. The whole number of members is 72. Here we have a model Sunday-school, or as near to it as can be, and certainly as near it as any on the district. The classes, in turn, furnish some simple exercise each Sunday and arrange the opening service. The average attendance is about 172. Rally Day was appropriately observed and a collection of \$11 taken. A fine set of maps has been purchased for the school, which cost \$16. The class-meetings are not a thing of the past in this church, two being held each week, with good attendance and interest. The treasurer's report showed a splendid financial condition. At the last quarterly conference very pleasant resolutions were passed relative to the pastor and his work, and a unanimous invitation, by rising vote, was extended to him to remain another year.

District Conference.—The Augusta District Conference will be held with our church at Livermore Falls, Feb. 29 and March 1, 1904. Preachers, local preachers, Sunday-school superintendents, class-leaders, presidents of Epworth Leagues and district stewards, who were present at the conference in Monmouth last February, and remember what an enjoyable occasion it was, will look forward to the next with increased interest. Make this the great occasion of our district.

Special Services.—Dec. 30 and 31 are to be set apart for special religious services and prayer for a better preparation for the Week of Prayer. This is a request of Bishop Mallalen, and we heartily endorse it. Get ready and observe the Week of Prayer in all our churches. No matter what other churches may do, we will care for the work in our own churches during the Week of Prayer.

Take Notice.—The time fixed for our Annual Conference is March 30, 1904, at Rumford Falls. Time is short; make much of it. Take care of ZION'S HERALD and the benevolences, including the General Conference collection.

C. A. S.

NEW HAMPSHIRE CONFERENCE

Manchester District

Salem, First Church.—The church has been greatly improved by two coats of paint on the outside and paint and varnish in the vestry at an expense of \$250.

Salem Depot.—The reports at the third quarterly conference were encouraging. The pastor and wife are abundant in labors.

Hillsboro Bridge.—A new coat of paint has made the church look like new, and all departments of the church are being looked after.

Antrim.—Our new church at Antrim is nearing completion and will probably be ready for dedication some time in January. Much credit

is due the pastor, Rev. J. E. Montgomery, for his faithfulness in looking after the work. The Ladies' Society has done nobly in raising money for the new church.

Hinsdale.—The ladies of the church have just held a sale and supper, netting a goodly sum—some \$20 more than last year. The Sunday-school will observe Christmas by having a Christmas-tree, entertainment and supper for the children.

Winchester.—A new steel ceiling has been put into the vestry and Epworth League room and a hard-wood floor in the kitchen, and the League will put a new carpet on their room. The finances are looked after by the official board, and the pastor is paid to date.

Westport.—Rev. W. M. Cleveland, pastor at Winchester, has charge of this field. Special meetings have been held with good results. The church has been quickened and sinners have been brought to the Saviour. E. W.

Dover District

Newmarket.—A very successful fair was planned and carried out by the Ladies' Aid Society, which netted over \$60. Among the interesting features was a sale of tastefully-dressed dolls and a memory table that contained a picture of the White House by Mrs. President Roosevelt. Miss Sadie Bell has had charge of the primary department of the Sunday-school during Mrs. Taylor's absence from home.

West Hampstead.—At the holding of the third quarterly conference, Dec. 12, we were sorry to find that Mrs. Fogg was very low from a relapse, and required the care of a trained nurse; her heart was very weak, and all visitors were excluded. The earnest prayers of God's people are offered for her recovery. Rev. L. N. Fogg's parishioners are very thoughtful for their pastor and his esteemed wife, as the inmates of the parsonage had reason to realize when a purse of \$100, contributed by their friends in Hampstead and Sandown, was left at their door. Surely, such deeds constitute applied Christianity. A new fence has been built beside the church and the heating apparatus has been much improved.

Sandown.—The hailstorm that swept over this place last fall was a respecter neither of persons nor houses. Much glass was destroyed in the dwellings of the people, and over two hundred squares of glass were broken in the church. After the destructive storm came the showers of mercy that refresh the heart. Blessings often tread on the heels of adversity. Six have been converted this quarter, 1 has been baptized, and several others are preparing to publicly acknowledge Christ.

Lawrence, First Church.—The pastor, Rev. A. A. Wright, D. D., is preaching a series of sermons that systematically present and enforce the essential truths of Christianity, and the people are enjoying the discourses and profiting by them. The Epworth Leaguers, under the presidency of Miss Sarah Peckover, are following a list of topics arranged by themselves, much to their pleasure and inspiration. One group of subjects considered the great hymn-writers of the church; another presented studies in charities and world-evangelism. Prof. Pearson's lecture on "Riley, Field and Dunbar," with interpretative readings from each author, held under the auspices of the League, was a great success in every way; all who attended were delighted. By the will of the late Mrs. Lurandus Beach, the First Church was left \$2,000, the interest of which is to be used for the expenses of the society. By the will of the late Mrs. Henry Cutler, \$500 have been bequeathed for a similar purpose.

Newfields.—The twenty-fifth anniversary of the marriage of Mr. and Mrs. John F. Fowler was fittingly observed, Nov. 14, by a large gathering of relatives and friends at their home. Between eighty and ninety from all parts of New England were present at the reception and expressed their good wishes by many beautiful and valuable gifts. Light refreshments were served. Rev. I. B. Miller, their pastor, offered prayer, and Rev. O. S. Baketel, D. D., of Man-

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chester, read a poem written especially for the occasion by Rev. John Sanborn, of Friendship, N. Y. Mr. and Mrs. Fowler were married by Rev. C. H. Chase, Nov. 14, 1878, at Newfields, where they have since lived. They are both members of the local Methodist Church, and included in their invitation every living pastor that had served the society during the last quarter of a century. Their long and helpful service is highly appreciated by the church people, who recognized their faithfulness by the gift of a large and comfortable rocking-chair. ZION'S HERALD has been taken in the Fowler family without a single omission since its first publication.

Rochester.—The Junior League, Mrs. Danforth superintendent, is an enthusiastic band of young people. At the Sunday afternoon meetings there is an average attendance of 30, and several have manifested a desire to follow Jesus. On Dec. 4 they held a sale and entertainment, which netted over \$30, of which \$25 was voted to the stewards for current expenses and \$5 for foreign missions. Rev. L. R. Danforth devotes the first five minutes of his Sunday morning sermon to the younger portion of his audience. The fire is burning in the weekly meetings, two of which are held in the homes of the people and two in the vestry.

Milton Mills.—Rev. S. E. Quimby received 2 into full connection the first Sunday of December. May the good work go on!

Lay Delegates.—Mr. Edgar A. Leighton has been elected to represent Somersworth Church at the Lay Electoral Conference to be held at Manchester, and Mr. Fred K. Wentworth was chosen alternate.

The brethren will confer a favor if they will communicate with the elder as soon as the several elections for lay delegates are over.

J. M. D.

VERMONT CONFERENCE

St. Albans District

Enosburg Falls.—On Nov. 8 Rev. G. W. Hunt and his people observed their annual Decision Day. Careful preparation had been made, and the day was one of glorious victory. Although not well, the pastor attended eight services, besides officiating at a funeral. Quite a large number expressed a purpose to lead a new life. These will be carefully sought out, and, if possible, led into the Christian life. Dr. M. C. B. Mason gave an inspiring address on, "The Colored Man: What shall We Do with Him?" in the Opera House, Nov. 16. It is a very unusual thing to get a secretary to spend a night in Vermont at any other time than during the Annual Conference.

Georgia.—Something like a month ago Rev. F. M. Barnes and wife received such a "pounding" by their people as they will not soon forget. It is true that Mr. Barnes was sufficiently recovered by Sunday to preach one of his very best sermons; nevertheless, the effect will not quickly pass away—indeed, it is likely to last all winter. The parts affected were chiefly their pockets, hearts and eyes as they looked at a pantry well filled for the winter. Every one

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seemed to enjoy the occasion, and no one more than the occupants of the parsonage. The Sunday evening service is showing some increase in attendance. The pastor is taking up "Studies in the Life of Christ," giving special attention to such parts as were omitted last winter. The W. H. M. S. will send a Christmas box to the Medical Mission in Boston. Mr. G. A. Kirk, assisted by the Georgia Band, recently gave an entertainment, the proceeds being used to purchase storm-windows for the parsonage.

Middlesex.—Rev. J. Q. Angell and family have been sorely afflicted, the entire family having been sick with that dread disease, diphtheria. But we are very glad to say that all are now recovered and the long quarantine has been lifted.

Montgomery.—The pastorate of Rev. U. D. Pierce is proving fruitful in the ingathering of many souls. On a recent Sunday a company reaching across the front of the church were admitted as probationers. The old Gospel is still the power of God to such as will believe.

St. Albans.—The Junior League held their annual Christmas sale at the parsonage, Dec. 11. A generous sum was added to their treasury. They are now preparing a Christmas cantata, which is to be given the 23d. Probably there will be a tree for the Sunday school in connection with it. The W. H. M. S. has recently packed and sent three barrels of clothing out to Oklahoma. Dec. 6, Rev. Junius E. Mead, of Burlington, in exchange with the pastor, preached two strong and inspiring sermons.

Waterbury.—This charge has had a very healthful growth this Conference year. The average attendance at the morning service has been 27 more than last year. Rev. P. A. Smith preaches three times each Sunday every third month, besides attending other services. Dec. 6, several persons were baptized and united with the church. Dec. 13, the pastor preached at St. Albans Bay, exchanging with Rev. A. C. Dennett. The 13th annual convention of the St. Albans District Epworth League was held in Waterbury in November. The convention opened Tuesday evening with an inspiring address by Rev. C. S. Nutter, D. D., on "What I Like about the League." The convention closed Wednesday evening with an address by Rev. E. M. Fuller, of Burlington, Vt. The day was given to business and helpful papers on League work. The district president, Mr. A. C. S. Beeman, of St. Albans, had charge. Rev. I. S. Yerks, of Rochester, Vt., preached the convention sermon. Those in addition who contributed to the program were: Miss Belle Round, Rev. J. W. Illsley, James Wallace, Rev. W. T. Miller, Miss Bertha Learned, Miss Lydia Gilman, Stephen Gupili, and Miss Sarah M. Elrick.

Lectures.—Two of our charges, at least, are providing lecture courses for their people—Bakersfield and Franklin. How well they are succeeding cannot now be reported.

Deaconess Work.—Miss Freeman, a deaconess from Boston, spent two weeks on the district, speaking nearly every night and twice on Sunday. She was a very effective speaker, receiving generous collections for the work she represented.

RUBINW.

N. E. SOUTHERN CONFERENCE

Providence District

Cochesett.—This church, under the care of Rev. Wm. B. Heath, who is serving his eighth year as pastor, continues active and aggressive, hopeful and happy. Recently 8 probationers entered into full connection, several of whom were heads of families. These were a part of the fruitage of a work of grace early in the year. The church property has been undergoing improvements, the church receiving another coat of paint, which has greatly beautified its appearance. The village people aided in defraying the expense. The parsonage, also, has been repainted and shingled—the color changed to a light drab the same as the church. This work

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was greatly needed. In the latter part of the summer one of the aged and most estimable members passed peacefully away to her heavenly home, leaving to her beloved church \$100. The annual Christmas sale and supper, given by the ladies, was very successful, bringing into the treasury above expenses some \$220. The continual ingatherings from "weekly offerings" and the industries of the enterprising workers in the Ladies' Aid and Epworth League enabled the church to pay the current expenses promptly. The pastor's salary has been paid to the first of January, benevolent moneys have been raised, the presiding elder paid to date, and all other claims met, and the church as heretofore is preserved from indebtedness with upwards of \$100 in the treasury. Rev. O. A. Farley, one of the superannuated preachers, who has faithfully served many churches in the Vermont and this Conference, has his residence here. Though weak in body, he and his estimable wife frequently attend the Sabbath and evening services, bringing good cheer by their presence and happy testimonies. Presiding Elder Coultas has just held the third quarterly conference. There were no complaints or troubles to adjust; the reports were in readiness, and the business was quickly transacted.

South Braintree.—The Gospel Ten assisted the pastor at South Braintree, Rev. A. E. Legg, Dec. 13, and the days before. Their hosts were enthusiastic in praise of their genial, gentlemanly manner, and the church as a whole was much impressed with their devotion to the work and the wisdom in their methods. It was a gloriously successful Sunday. Over a score made a good start, some from the Sunday school—children, young men and young women—and other men and women of the congregation.

New Bedford District

South Middleboro.—Revival meetings are in progress. Rev. J. L. Monroe, evangelist, is assisting the pastor, Rev. J. S. Bell. Several conversions have occurred and the work is going on hopefully.

South Carver.—This church has reduced its debt \$430 since the opening of the Conference year, and all other financial obligations have been met. Only a small part of the debt is left to be paid. When this is completed, this courageous people will think about securing a parsonage.

Truro.—Since the middle of October this church has been under the care of Rev. L. E. Taylor, and the people are much gratified with the service rendered by him. Congregations are increasing as well as the interest on all lines. Recently about forty from the church met at the parsonage and had a very pleasant social time. Light refreshments were served and substantial tokens were left by the company, showing in part the appreciation and esteem in which Mr. Taylor is regarded by this people. A thick snowstorm occurred recently on a Sabbath morning, but 45 persons were out to the service.

Taunton, First Church.—This is one of the churches in which a stranger would notice the large number of men present at the services. At the recent visit of Dr. I. L. Wood to this church he congratulated them on having so large a proportion of men at the morning service. On a recent Sabbath, out of 226 who were present at the Sunday school, 55 were young men. Still, the pastor, Rev. C. Harley Smith, is working hard to win more men to the services. Recently he sent out communications to 125 men of his congregation, or whose families attended his church, asking them to answer three questions vital to church attendance, and the replies received were used as the basis of Sunday evening addresses.

Middleboro.—Monthly socials with entertainment have of late been held under the auspices of the Sunday school. At the last gathering 175 members and friends of the school were present and passed a very delightful evening. A fine program was rendered, with an address of welcome by the pastor, Rev. Eben Tirrell. Light refreshments were served.

Bridgewater.—The pastor, Rev. L. B. Coddling, was the preacher at the union Thanksgiving service, which was held in the Unitarian Church. The six Protestant churches of this place recently held a union meeting in the interest of church federation on civil and moral

affairs. Improvements on church and parsonage property, including new plumbing, to the value of \$250, have been made. At their Christmas sale the Ladies' Aid realized \$75.

Provincetown.—On a recent Sabbath the pastor, Rev. Geo. E. Brightman, preached on "The Basis of True Optimism," and in the evening his theme was, "The Story of an Intelligent but Prayerless Woman," being the second story in the series. On Dec. 6, the pastor baptized 1 and received 2 on probation. A vigorous Woman's Home Missionary Society has just been organized, with Mrs. Brightman for its first president. A young people's society—the "Standard Bearers"—is in a flourishing condition, with Miss Jennie Freeman, a teacher in the high school, as superintendent. "The audiences are larger here than one finds in most places, and the general appearance of thrift and activity is very manifest." Such is the comment of a churchgoer who travels extensively throughout New England.

Fall River, Brayton.—The work here, under the leadership of Rev. H. H. Critchlow, is very encouraging. A steady increase is marked in the Sunday school. Some of the Junior League members are starting definitely in the Christian life. The Sunday evening services are times of decision for our young people. Dec. 6, 5 members were received in full. The church is hopeful and the promise is excellent for a glorious work of God.

Fall River, Quarry St.—The report of the pastor, Rev. E. J. Ayres, to the third quarterly conference contained many items of special interest, some of which are noted: The state of the Sunday school is excellent. During the quarter a special room has been carpeted and fitted up at a considerable expense for a Bible class of young men, which numbers over twenty, with Edward Goss as teacher. The September average of the school was 215; October, 230; November, 250; and December opens with 275. The pastor has received 14 from probation and 2 by letter, and baptized 15. Two have been dismissed by letter, and two deaths have occurred. Number of pastoral visits made, 594. Seven marriage ceremonies have been performed. All of the benevolent collections except two have been taken. For General Conference expenses \$8 has been raised. The Epworth and Junior Leagues, also the Young Men's Club, are doing a good work. During the quarter \$1,204 have been pledged to pay for improvements. A good part of this has been paid in, and the balance is due, Jan. 15.

Personal.—Our esteemed brother, Rev. J. D. King, of Cottage City, had the misfortune recently to fall and fracture one rib and received other bruises that will confine him to the house for several weeks.

Berkley.—On Dec. 6, one was received from probation. At a recent unbroken supper held by the society, large numbers were present and about \$63 were the net proceeds. This, with some added contributions, was used in shingling one side of the roof of the chapel and building three sheds.

Deaconess Home, Fall River.—We have four parish deaconesses, two nurse deaconesses, one industrial, and one who gives her time to the work of prison and jail interests, and the superintendent, Mrs. Eva Fields. This force taxes the income constantly. Any one of the deaconesses can be secured to supply the pulpits in the district for the privilege of an offering to this work. Nine consecrated women giving all their time to God's ministry! They are worthy of all aid.

MELIOR.

NEW ENGLAND CONFERENCE

Boston District

Boston Preachers' Meeting.—Rev. Dr. Alexander McKenzie, who is always heard with unusual delight, delivered a characteristic address on "Christmas and the Puritans," on Monday. Next Monday, Dec. 28, an address will be given by Evangelist S. M. Sayford, on "Personal Work in Revivals."

Cambridge District

Auburndale.—Mr. Albert H. Taylor, formerly of East Boston, died, Dec. 15, at his home in Auburndale. He was born in Rouse's Point, N. Y., Sept. 29, 1820. His entire business life was spent in East Boston, where he established a retail dry goods store in the early forties, and which he maintained for over forty years, re-

tiring from active business in 1886. He was a prominent member of the Bethel Church, in which he took an active interest, and by his cheerfulness and integrity won for himself a large circle of friends. He leaves a wife, one son and one daughter, the latter the wife of Dr. F. E. Porter, of Auburndale.

Worcester and Vicinity

Preachers' Meeting.—An unusually interesting all-day session was held at Coral St. Church, Monday, Dec. 14. The president, Rev. H. H. Paine, occupied the chair, and Bishop Mallieu and Rev. O. R. Miller, of the National Reform Bureau, were present. Rev. John Peterson was the first on the program with a paper entitled, "What shall We Do with the Camp-meeting?" which provoked a discussion that lasted all the forenoon. It is almost needless to say that when the debate ended the question was still unanswered. Some good points were made, however. Mr. A. B. F. Kinney declared that all the effort in money, labor, and sacrifice put out on Sterling Camp-ground had been compensated for by two men—Bishop Mallieu and C. C. Corbin. He suggested that if the ministers of the surrounding territory would plan in advance to attend, and stir their people up to do likewise, the camp-meeting would be more successful. While believing firmly in evangelism, Dr. Dick emphasized a point not touched by others. "We are living in a different age," he said, "and under different conditions, and it is impossible now to get the camp-meetings of fifty years ago. Religion then was dominated largely by emotion. We preach now, but men reason out things for themselves, and they did not do that a half century ago. Many people attended the camp-meetings then because there were not so many places to go to as now." At noon a very appetizing luncheon was provided by the ladies of the church. In the afternoon Miss Grace Fulton, daughter of the pastor, sang a solo; Rev. H. G. Butler gave a book review on "The Evidences of Christian Experience"—a series of lectures by Prof. Stearns of Bangor Theological School—and Rev. G. H. Cheney read a paper on "The Kingdom of God." Mr. Cheney's paper provoked a lengthy discussion of personal and corporate "righteousness," during which the point was repeatedly emphasized by the various speakers that political and industrial evils are to be rooted out solely by deepening the spiritual life and enlarging the ideals of the individual. The session closed with an address by Rev. O. R. Miller, of the Reform Bureau, in which he gave some very interesting information about the methods of the bureau and the victories it had achieved. Bishop Mallieu was present during the forenoon session, and in addition to taking part in the discussion of the camp-meeting question, he spoke for fifteen minutes upon the state of the church in the Conferences over which he recently presided in Iowa and West Virginia. He gave encouraging reports of progress in temperance reform, education and evangelism.

Park Avenue.—At the joint session of the second and third quarterly conferences, held Wednesday evening, Dec. 2, Rev. A. C. Skinner was unanimously, and by a rising vote, invited to return for another year. All departments of the church are prospering, the Sunday-school showing an enrollment of 342, the League a membership of 79, and the church membership an increase of 58.

Coral St.—The pastor, Rev. J. W. Fulton, is industriously working away toward the reduction of the church debt. One of his enterprises for the winter is a lecture course by local talent. Those assisting are: Rev. James Boyd Brady, on "The Universal Evolution Toward the Christ;" Rev. James William Fulton, "A Trip to Washington;" Rev. Willard T. Perrin, on "Mastery;" Rev. S. M. Dick, "The Wonderful Century with Pen and Picture;" Rev. Albert Sidney Gregg, "Side Lights on Life in the Far Northwest."

Trinity.—On the first Sunday of November the pastor, Rev. Dr. S. M. Dick, received 9 by letter and 4 on probation, and on Sunday, Dec. 6, he took 2 into the church by letter and received 34 on probation, 13 of whom he baptized. The Sunday evening services are steadily increasing in attendance under the management of the Men's Union. Officials state that the Sunday night congregation is more than twice as large as it has been in fifteen years. Finances are in good shape. The Chinese Sun-

day-school of fifty has paid its subscription of \$50 toward the fund for superannuates. At a recent meeting of the Sunday-school board John Legg was elected superintendent to succeed H. D. Barber. In addition to his regular church work Dr. Dick turned \$300 into the treasury of the Men's Union by his recent course of illustrated lectures, which were largely attended and greatly appreciated. He is also giving a series of Sunday afternoon addresses at the Y. M. C. A. extending over eight weeks. His general theme is, "Problems of Life." The attendance has grown from 126 to 244. Following each lecture an after meeting is held in the Association parlor which is attended by 50 to 127 men.

Circuit League.—The quarterly meeting of the Circuit League at Trinity Church, unfortunately fell on the night before the election, Monday, Dec. 7. Nevertheless it was quite well attended. Dr. E. M. Taylor gave a rousing missionary address, which was appropriately tinged with the no-license sentiment which was agitating the city at that time.

A. S. G.

Springfield District

Westfield.—Things are on the move in this Methodist stronghold. The pastor, Rev. Charles E. Davis, has recently completed a series of Sunday evening sermons on "The Voyage of Life," that attracted the attention of many outside the church as well as those who worship here. He is still continuing the Sunday evening preaching service, contrary to the traditions of the church, but with marked success. The great vestry is filled from night to night, and the altar services are seasons of power and blessing. The third quarterly conference unanimously requested the return of the pastor for another year.

Greenfield.—Evangelistic services were held for two weeks, Nov. 29-Dec. 11, in which the pastor was ably assisted by the successful evangelists, Miss Frost and Miss Simpson. As a result of the meeting the pastor received 35 on probation, Dec. 13. After a brief period for rest these workers will open a series of meetings at Hyde Park, and then return to the Springfield District. Dr. E. M. Taylor spends Sunday, Dec. 20, at Greenfield. Rev. J. W. Stephan is pastor.

Grace, Springfield.—Through the efficient and wise leadership of Dr. Smiley and his estimable wife, and the able assistance of Miss Etta Holington, the church deaconess, this has been a year of unusual prosperity. Revival fires have burned on the church altars since camp-meeting, and many have been converted and added to the church. Three class-meetings are ably conducted and well attended, and the prayer-meetings are seasons of great profit. As expected, the third quarterly conference unanimously requested the return of the pastor for next year.

St. James, Springfield.—Here, also, the spirit moved in the right direction, the third quarterly conference being unanimous in the conviction that the old wine is better than the new. Rev. W. E. Vandermark has a strong hold upon the affections of his people, is an able and wise preacher and leader, and is having a pleasant and eminently successful pastorate.

Missionary.—Dr. E. M. Taylor, field secretary of the Missionary Society, representing the "forward movement" in missions, is spending a week within the bounds of Springfield District, to the great profit of the churches and the cause. His soul-stirring addresses are moving the heart and awakening the conscience of the church in this valley, and will doubtless materially increase the annual offering to missions. The writer heard him in his address at the group meeting at South Hadley Falls, in which he traced the missionary spirit and movement throughout the Bible, and, drawing his authority from the Old Testament as well as the New, laid the responsibility and opportunity for missionary work strongly upon the heart and conscience of his hearers. His itinerary was arranged by the resident members of the Conference Missionary Society, Rev. Charles E. Davis and Presiding Elder Richardson, as follows: Sunday, Dec. 13, A. M., Westfield, P. M., St. James, Springfield; Tuesday evening, South Hadley Falls; Wednesday afternoon and evening, Northampton; Thursday afternoon and evening, Shelburne Falls; Sunday, Dec. 20, Greenfield. These are nearly all group-meetings, including the adjacent churches.

F. M. E.

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CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conf., Livermore Falls, Feb. 29-Mar. 1

Marriages

POTTER—DUFFER—At People's Temple parsonage, Boston, Dec. 14, by Rev. Charles A. Crane, William R. Potter and Jennie F. Duffer.

ELDRIDGE—RICH—At the Methodist Episcopal parsonage in Dover, Me., Dec. 16, by Rev. H. W. Norton, Henry L. Eldridge and Lizzie C. Rich, both of Winterport, Me.

PARKHURST—MARSDEN—At Lisbon, Me., Nov. 28, by Rev. D. C. Abbott, Arthur D. Parkhurst, of Westbrook, and Lillian L. Marsden, of Lisbon.

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BOOKS WANTED.—Persons having the following books, who would be pleased to donate them to a struggling young minister in the West, will please communicate with the Secretary W. H. M. S., Room 40, 36 Bromfield St., Boston: An Encyclopedia, Commentary of the Bible, Wesley's Sermons, English Dictionary, Little Books on Methodist Doctrine.

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The Pulpit, the Pews, the Choir, the Study, the Chapel, the Sunday-school, the Boards, the Societies, the Employees, the outside work—all come in for their share of treatment.

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OBITUARIES

We are quite sure
That He will give them back, bright, beautiful,
and pure.
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between the Here
and There;
He does not mean, though heaven be fair,
To change the spirits entering there
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair;
He will not take
The spirits that He gave, and make
The glorified so new
That they are lost to me and you.

I do believe
They will receive
Us — you and me — and be so glad
To meet us, that when most I would grow sad,
I just begin to think about that gladness
When they shall tell us all about the way
That they have learned to go —
Heaven's pathways show.
My lost, my own, and I
Shall have so much to see together by and
by —
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

I do believe that God will give a sweet surprise
To tear-stained, saddened eyes.
And that this His heaven will be
Most glad, most tided through with joy for you
and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for shade,
And placed them side by side —
So wrought in one, though separate, mysti-
fied —
And meant to break
The quivering threads between.
When we shall wake,
I am quite sure we shall be very glad
That for a little while we were so sad.

— George Kingle.

Simpson. — Corydon Beckwith Simpson was born in Sheffield, Vt., Nov. 20, 1831. On the morning of August 8, 1903, God sent His chariot and took a faithful servant unto Himself.

He was, until his health failed, one of the leading farmers of the town. For some years, however, he had lived in the village and found his greatest joy in making a happy home. Converted early in life, he soon came to make a business of his service to the Master. For some time he was content to drink at the "nether springs" of the Gospel, but came to long for the "upper and better springs." During a series of revival services under Evangelist Stewart, of Burlington, after a long bitter struggle with himself, he went to the altar, carrying all the lilies, where God met him and filled him with joy unutterable and full of glory. While prostrate and speechless the pentecostal power was poured into his heart, and he finally rose to "walk in newness of life" until his strength failed and his eyes closed to earth to open upon the delights of his home above. During all the years of shadow and fight this experience served as an anchor to the soul.

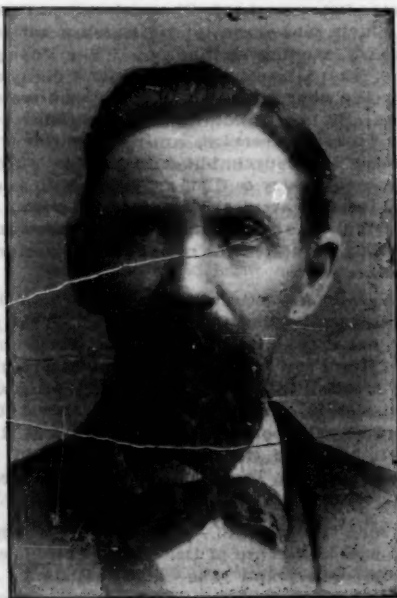
For more than forty years he was a staunch member of the Methodist Episcopal Church in Sheffield. During the whole of this time he served as an official member. All his relations with the church were characterized by a marked unselfishness, a devoted love, an ardent zeal rarely equaled. When his personal interests seemed to clash with those of his church, the church held precedence, and the best of his time and energy were cheerfully given to the service of Christ. He was found at every service of the church both on the Sabbath and week days; his habit of church-going was so fixed that it was indeed a part of his very nature. His last Sabbath at church was a good illustration of his faithfulness. His physical and mental powers were so weak that he could not follow the sermon, yet when the evening bell gave its call to prayer he began to make preparations to go; but his strength failed, and his active service was done.

For many years Mr. Simpson was one of the

leading laymen of St. Johnsbury District, and was closely allied with the Lyndonville Camp-meeting, serving as one of the executive committee from the day of its institution to the day of his death, and from the first meeting to the time he died was present at the opening and stayed through to the close of every session but one. ere his wise counsel and inspiring testimonies will be missed, but his example of enthusiasm and devotion will abide through the years to come.

His domestic relations were happy and peaceful, always being influenced by Christ enthroned within the family circle. It was a hospitable fireside; every Methodist itinerant who chanced that way found the latchstring always out, and if he entered found himself among true friends. His devotion to his family, always tender and affectionate, was returned to him in the weeks of lingering suffering, when the companion of forty five years and three faithful children did everything that loving hands could do to relieve the terrible pain which he suffered. It seemed to be a great pleasure to him that he could have by his side day and night the wife he so dearly cherished.

The faith of a life time did not fail him in



CORYDON BECKWITH SIMPSON

the shadows. The last conscious words that he ever uttered were: "Bless the Lord!" The Christ who so many times had proved true now illumined the way, and by this light he was able to see the triumphs of redeeming grace.

He is survived by a wife, one son, and two daughters, who are all busy workers for the Master he so faithfully followed and the church he so dearly loved.

C. D. L.

Simmons. — Mary H. Simmons was born in Friendship, Maine, Oct. 20, 1861, and died in the same town, Sept. 27, 1903.

She was the daughter of James and Emily Simmons, and a grandchild of the late Rev. Zebulon Davis, a local preacher for many years in East Maine, the memory of whose work for the Methodist Episcopal Church at South Wadoboro still lingers, and where a son and daughter reside. Converted at the age of fifteen under the special labors of Rev. J. R. Baker, Mary was baptized and received into full membership the following summer. She had always been at home, and during the later years of her life the interests of the family demanded her constant oversight. A consistent, beautiful Christian life marked her love for Jesus, and at the close all was well.

Father and mother, three brothers and four sisters, are left to mourn, but what they may account loss, is gain, the opening of eternal day, to their dear one.

The funeral was conducted by the writer, Sept. 29, at the family home in Friendship,

Long Island, in the presence of a large circle of sorrowing relatives and friends. Rev. A. L. Nutter, of Union, a former pastor, and Mrs. Nutter, were present and assisted in the service by singing several select hymns.

C. F. BUTTERFIELD.

Kenaston. — Caroline H. McGaffey Kenaston was born in Lyndon, Vt., Feb. 13, 1838, and died in South Framingham, Mass., July 13, 1903.

She was a lineal descendant of one of the best kings of Ireland, was born of noble parents, blessed with genuine Christian environments, enjoyed excellent school privileges, was gifted with good physical powers and a strong intellect, and possessed a rare moral character. Early in life she was thoroughly converted, became an efficient worker for Christ's honor, united with His church, and developed the fruits of the Holy Spirit symmetrically. Her character was well described by Solomon in Proverbs 31: 28-29.

In 1855 she married a devoted Christian gentleman, Mr. Isaac Kenaston, with whom she spent forty happy years. Theirs was a model home, like that of Obed-edom while the Ark of the Lord abode there. Its united head evidenced by their lives deep piety, broad-mindedness, and true, self-sacrificing Christian service. In its cordial hospitality for many years Methodist itinerants found a glad resting place.

In 1886 she removed her church membership to the First Methodist Episcopal Church of South Framingham. Since the death of her

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husband, April 18, 1895, she has lived with her daughter, Mrs. I. H. Boynton. Sunny in disposition, quiet and unobtrusive in manner, strong in faith and consistent in life, she has lived a blessing to the church and the community.

Her last days were characterized by patience amid great sufferings, unfaltering faith in Christ as her personal Saviour, and complete submission to His will, with profound gratitude to God for the love and fidelity of her children, the deepest interest in their welfare, and with charity toward all. In her death the church loses a faithful and loyal member, society a refined and intelligent woman, the poor a generous helper, and her children an unselfish, loving mother.

The funeral services were held at the residence of her daughter, and attended by a large company of sincere mourners.

N. T. WHITAKER.

Robbins.—From her home in Union, Me., to the home where partings come not, Mrs. Laura M. (Messer) Robbins, one of God's elect women, was called, Nov. 15, 1903.

The 66 years, 10 months and 3 days which she spent on earth were all stamped with the impress of a true life whose ministries will not soon be forgotten. The daughter of Eben S. Messer and Nancy S. Adams, both of blessed memory, she early learned to love the church of their choice, and for nearly fifty years proved herself a tower of strength to pastors, officials, and fellow-workers. Though compelled in her last years by physical weakness to be absent from the official meetings and most of the social meetings, yet she maintained her interest in the life of the church to the very last. In matters requiring judgment her opinions were always sought and esteemed, and in the more delicate questions which are constantly arising in the life of a church she never failed to show Christlike tenderness and charity.

For forty years as the wife of Jason M. Robbins, she lived the life of a Christian homemaker, showing in a marked degree the virtues of loyalty, contentment, and patience; and in all the trials incidental to every house-keeper, her unassuming piety was felt by all who were privileged to enter her home. The depth of the mother longing for the children and grandchildren given into her care and love could only be guessed by those who were nearest to her, but the influence of that love will be felt as long as life shall last.

Her only surviving sister, Miss Amanda Messer, of Boston, was privileged to be with her the last moments of her life, and from the shadows bring back the triumphant message that told of a Saviour's presence and power. A brother and sister survive, and with husband, two sons, and a daughter, are true mourners, to whom the sadness of parting is brightened by blessed memories of the victorious life now at rest beyond the reach of suffering and sorrow.

A. L. N.

Hammond.—Miss Ada L. Hammond died in Parsonsfield, Me., Oct. 2, 1903, aged 46 years, 7 months and 12 days.

She was converted in 1899 at Cornish, Me., during the ministerial labors of Rev. M. B. Greenhalgh, and united with the Methodist Episcopal Church. When converted she was under very strong and clear convictions of her condition as a sinner against God. As a sorrowing, pleading penitent she sought forgiveness of sin, believed, yielded her life to God, claimed the promise of the Father centered in Christ Jesus, and came forth with the glow of salvation on her face, "a sinner saved by grace." From that hour she lived a devoted, loyal, consecrated life until death. Her earthly home was humble and poor, yet so rich in faith that she held a title, through Christ, to a mansion in heaven. Her father and mother had died years before, leaving in the home two older invalid sisters, one helpless, to be cared for with the help of another sister. They struggled lovingly together to bring needed comforts to the dependent sufferers, until Miss Ada broke under the strain and great burden. Affection and love for the sufferers could buoy her up no longer. She died with a hope big with immortality, leaving this word to them all: "I shall soon be better off."

Miss Hammond was greatly beloved by those who knew her best. God has taken her, but her Christian character is still with us.

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This periodical, also, in connection with the International Series of lessons, enables those who cannot readily attend the Sabbath-school to unite with those who do attend in the study of the Scriptures. Price, 20 cents per year.

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Fight for No-License in Worcester

The temperance forces of Worcester are being steadily and solidly united in the Anti-Saloon League which has come into existence as the successor of the old temperance federation. Although the work of organizing was undertaken several months ago, the League did not get started until about a month before the election. The officers were then handicapped by the double task of completing the organization and fighting a battle at the same time, and yet both lines have been carried on with a fair measure of success. As the time was too short to organize ward committees to rally the no-license vote, the whole strength of the League was concentrated upon agitation. This was done by enlisting young people's societies, temperance organizations, and pastors. Anti-saloon cartoons were displayed in churches, stores and halls, notices published in church bulletins, and reiterated in the pulpits.

In place of attempting a series of meetings, arrangements were made for one big mass meeting in Mechanics Hall, the largest public hall in the city, on the Sunday before election. This was managed in three sections, opening at 2 o'clock with a meeting for children under the auspices of the W. C. T. U., at which the address was by Mrs. Helen G. Rice. This was followed at 3 by a rally for adults, with addresses by ex-Mayors Frederick Fosdick of Fitchburg and Geo. D. Carter of Chelsea. Then came a union meeting of the young people's societies of the city, with an address by Dr. F. J. Van Horn, of Old South Church. At night the Swedish Temperance Federation had charge. It is estimated that during the afternoon and evening 3,000 to 5,000 people attended the meetings. One of the significant features of the afternoon was the presence of Father Tuile on the platform, and the enthusiasm that was provoked when he made a short address in response to an insistent demand from the audience.

In working up the afternoon meetings 20,000 cards were printed and mailed in packets of fifteen to each of the 1,200 church workers who took the recent church census. Thus the cards were thoroughly distributed. Sunday-school superintendents were also enlisted, so that there was a large attendance of children at the 2 o'clock meeting. The newspapers were also used freely, as they willingly printed anything offered them by the League.

A feature of the campaign which caused considerable talk was the so-called "hoax," perpetrated just before the election. The advocates of license had published a statement that if the city went for no-license the tax rate would be increased \$1.20 on the thousand. The League at once issued a challenge to debate that phase of the question, each side to have two speakers. An acceptance was sent in, naming two saloon keepers as speakers, but after the hall had been engaged and all arrangements made it turned out to be a forgery. The performance went on just the same. Washburn Hall was well filled on the night before the election with people

who were eager for the promised war of words. The speakers for license did not appear, but the advocates of no-license were ably represented by Dr. S. M. Dick and Dr. F. J. Van Horn, who made pertinent and convincing addresses. The hoax was manipulated so it became a boomerang. The morning papers on the day of election were filled with arguments showing that in the long run no-license greatly decreased the tax-rate, and the impression was made that the license men were cowardly and in place of coming out into the open for a fair discussion, had resorted to the subterfuge of a clumsy forgery to defeat the purpose of the challenge. As a practical outcome of all this agitation, and the throat-cutting that was done among the rummies themselves, a very heavy vote was polled on the license question, the majority being reduced from 1,474 to 41, which on the recount, granted on the petition of the League, was further reduced to 15.

One of the significant features of the recount, and of the entire campaign for that matter, was the diverse religious factors united for a common purpose. For instance, at the recount, among the eight men representing the League at the tables were a Baptist, a Christian, a Congregationalist, a Quaker, a Roman Catholic priest, and a Jew, the only Methodist being the president, Rev. A. S. Gregg, who superintended the recount in behalf of the League. This is characteristic of the entire organization. Only recently the Swedish Federation, representing a membership of 6,000, asked for representation in the executive council. Valuable assistance has been rendered the League by the Massachusetts Total Abstinence Society, Rev. Alfred Noon, secretary, from which no-license literature was obtained.

Practical Christianity

Earnest attention is called to the very excellent work that our Italian Mission is doing at the North End. Rev. S. Musso, the pastor, Miss Caroline E. Hoxie, deaconess, and several helpers have charge of the religious, educational and benevolent work. There is thorough Bible work, also evening schools in Italian and English, a free reading and writing room, protection of Italians against every kind of abuse, employment office, help given or secured for needy Italians, physician service and sick benefit to members (monthly due 30 cents), mothers' meetings, sewing and music schools for girls, and boys' educational clubs.

In addition to the above a regular employment office is to be opened in connection with the Mission, under the management of a gentleman well known to Christian workers of Boston for his disinterested co-operation in many Christian enterprises. Twenty five dollars are needed to secure a regular license for such an office and a few dollars additional for printing and various necessary expenses at the start. Very often the Italians meet difficulties in finding positions for which they are fitted and there is no intelligence office for them. A gift of the above amount will put the Mission in a condition to start this work, and there is little doubt that it will be self-supporting after a short time.

To rescue many children from the dangers of street life, and for the betterment of the family life, a kindergarten for Italian children is greatly to be desired. Several of the people are very anxious to see this plan carried out. Five, who are only workmen, have each pledged \$10 a year toward it. One of the prominent pastors of Boston said a few days ago: "This is a work that must be done." There are large rooms well fitted for this work and \$400 would support it for one year. About \$200 will cover the expense of furnishings.

While we look sympathetically to foreign lands, whose people we would like to see benefited in the name of our Master, we should not leave without consideration and help the work which is done in His name among the foreigners at our own doors.

All correspondence and contributions intended for the Italian Mission should be addressed to the pastor, Rev. S. Musso, 287 Hanover St., Boston, Mass., or to the chairman of the visiting committee appointed by the Boston City Missionary Society, Rev. George H. Spencer, 85 Lexington St., East Boston, Mass. We heartily approve and commend this work.

Rheumatism in all its forms is promptly and permanently cured by Hood's Sarsaparilla, which neutralizes acidity of the blood.

Fire at Walden University

The secretaries of the Freedmen's Aid and Southern Education Society make the following official statement regarding the disastrous fire at Walden University, on the 18th inst.:

"Referring to the calamity that has come to Walden University in the fire, resulting in the loss of four lives, the serious injury of many, and the destruction of the girls' dormitory, you may be interested in the following: 1. With a total attendance in our schools of 11,181 for last year, this is the first loss of life that has occurred in the thirty-seven years' history of the Society. 2. This building was built from funds raised by the Tennessee Jubilee Singers, and has always been under the control of the local board of trustees, who own this with considerable other of the property of the old Central Tennessee College, now Walden University. 3. The last Annual Report shows that the Society carries \$565,575 in fire and tornado insurance on its property. This is a great calamity, and we know we have your sympathy. The insurance on the building was \$13,500."

Her Rule of Giving

THE right rule for a gift, according to Emerson, is that it should be something which will "convey to some person that which properly belongs to his character and is easily associated with him in thought."

There are few people indeed who do not at least try to consider the particular taste and character of the friends to whom they give. But once in a while a matter-of-fact person quite fails to perceive that this is necessary. A good thing is a good thing in the eyes of such a giver, and it may be assumed that the recipient will therefore like it and be grateful, unless, indeed, he happens to have it already, which is the one possibility to be dreaded.

There is a placid, painstaking, prosaic but much beloved aged aunt to a large flock of youthful nephews and nieces whose system, based upon this comfortably simple view, refuses to consider even the drawback of duplication. Every Christmas she makes everything she gives, and her presents are of two kinds: one for girls and one for boys.

One year it may be pen-wipers for the brothers, and needle-books for the sisters; the next, mufflers for the one and mittens for the other. These articles she patiently and leisurely produces for weeks beforehand. They are always tasteful in tint and exquisitely made, and are usually welcome.

An unfortunate schoolgirl whose birthday in November had brought her already two pairs of bed-shoes, in what she had discovered to be Aunt Elmira's bed-shoe year, tried to avert a third pair by a word in season conveyed discreetly through a cousin.

"Dear, dear!" murmured Aunt Elmira, softly, halting her knitting-needles for an instant. "Both pairs blue, did you say, child? I must be sure that my pair is pink, and — yes, that is a very good idea — I will knit them a size too large, so she can wear out the others first, and be quite sure they will fit when she is ready for them. Pink with a white finish should be pretty."

Very gently the cousin hinted at some other present, but Aunt Elmira's head was shaken at once, a slight but decisive shake.

"No, dear," she affirmed, tranquilly, "two kinds of gifts are all I can make in one year without feeling myself worried and flurried. Ruth will find her bed-shoes just as serviceable and just as pretty a year or two later, if she can't wear them now; it doesn't matter. My mind was made up long ago, my dear, that too many Christmases were spoiled by worrying."

Perhaps Ruth was not wholly grateful for the pink shoes, and the system may be questioned; but Aunt Elmira's friends certainly find the spectacle of one person always unhurried, unworried and unruffled, even in the wild weeks before Christmas, a soothing and refreshing sight. — *Youth's Companion.*